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The Lord blessing little children.

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# ON HOLY GROUND

BIBLE STORIES

WITH PICTURES OF

BIBLE LANDS

BY

WILLIAM L. WORCESTER



THE SEA OF GALILEE

PHILADELPHIA AND LONDON  
J. B. LIPPINCOTT COMPANY

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# STORIES FROM THE OLD TESTAMENT





# ON HOLY GROUND



## THE CREATION.

THE earth is our beautiful home. The Lord has made it for us to live in while we are learning to live in the still more beautiful home in heaven. The earth was not made in a moment, but the Lord was forming it through six long ages before it was ready for people to live in. Many of the



(Photograph by C. A. Gilchrist.)

“The sea is his, and he made it: and his hands formed the dry land.”—PSALM xciv. 5.

rocks that you see were made long before there were any people on the earth, and the rocks have kept hidden away to show us the forms of many animals and plants that lived before there were people.

We can learn something about the earth's first beginning, before there were plants or even rocks; for telescopes show us in the sky stars and earths that are younger than ours, which the Lord is only now making ready. There was a time when the earth was not solid, but was like a cloud from the great fires of the sun. Little by little the cloud cooled, and the earth was one great ocean with heavy vapors wrapped all about it. If we had seen the earth then, we should not have thought that it could ever be made the beautiful home that it is now. But the Lord's care was over it, and His power was at work upon it. "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved [or brooded] upon the face of the waters."

By and by the clouds grew thinner and light began to reach the earth, enough to make the day different from the night.

Then the air grew clear between the heavy clouds above and the water beneath; this was the "firmament" dividing the waters from the waters.

As the earth cooled, for it had been very hot, its crust wrinkled and grew uneven. The water ran into the hollows and made seas; mountains and lands rose up above the water; the earth was becoming ready for men, "and God saw that it was good."

Now the Lord made little plants begin to grow and afterwards large trees.

All this time there was only the dim light which came through the clouds. Now the clouds broke and for the first time the sun shone through from the clear sky, and at night the moon and stars.

Then the Lord made moving creatures, first fishes and birds, then other animals. At last the earth was ready to be the home of people. What a beautiful home it was! The Lord made men in His own image, and He "saw every thing that he had made, and, behold, it was very good."

When we see the land and the ocean, the sunshine and the moon and stars, the plants and trees, the birds and animals, we must remember that the Lord has made them all, and made us, too, so that we may live in a happy home here and be ready for the home in heaven.

The Divine story of Creation is much more than the story of how the natural earth was made. It is a Divine parable, telling us how the Lord creates a heavenly character within us, not all at once, but step by step. The first stories in the Bible, of Creation, and the Garden of Eden, and the Flood, were given to people long, long ago, when they understood heavenly parables. They were a part of an Ancient Word before our Bible was written. This is the story of Creation.



(Photograph by G. D. Firmin.)

“He sendeth the springs into the valleys.”—PSALM civ. 10.

“The trees of the wood rejoice before the LORD.”—PSALM xcvi. 12, 15.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.



And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day



(Photograph by C. E. Frick.)

“The pastures are clothed with flocks.”—PSALM lxxv. 13.

and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make



man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.—*Genesis I.; II. 1-3.*

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## THE GARDEN OF EDEN.

HAVE you ever thought what a lovely, happy place this world would be if people were all good and lived as the Lord's obedient little children? It would be almost like heaven. At first they did live so, and the earth was like a beautiful garden in which people were safe and happy. The Bible is telling of that happy time when it describes a garden planted eastward in Eden. Eden means "delight."

But we read of something that crept into the garden and brought unhappiness. It is called a serpent, which tempted the people to eat of "the tree of the knowledge of good and evil." The serpent was the same one which brings unhappiness now, the serpent of selfish pleasure, which makes us choose what seems to us good instead of obeying and trusting the Lord. That is what made the world unhappy long ago, and it makes it unhappy now, unless we learn again to be like the Lord's good little children. It is a beautiful parable.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every



(Photograph by Miles.)

“Thou preparest them corn, when thou hast so provided for it.”—PSALM lxxv. 9.

“The earth is satisfied with the fruit of thy works.”—PSALM civ. 13.

tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium\* and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth

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\* “Bdellium” is supposed to mean “pearl.”

the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. . . .

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. . . .

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims,\* and a flaming sword which turned every way, to keep the way of the tree of life.—*Genesis II. 4-17; III. 1-13, 23, 24.*

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## THE FLOOD.

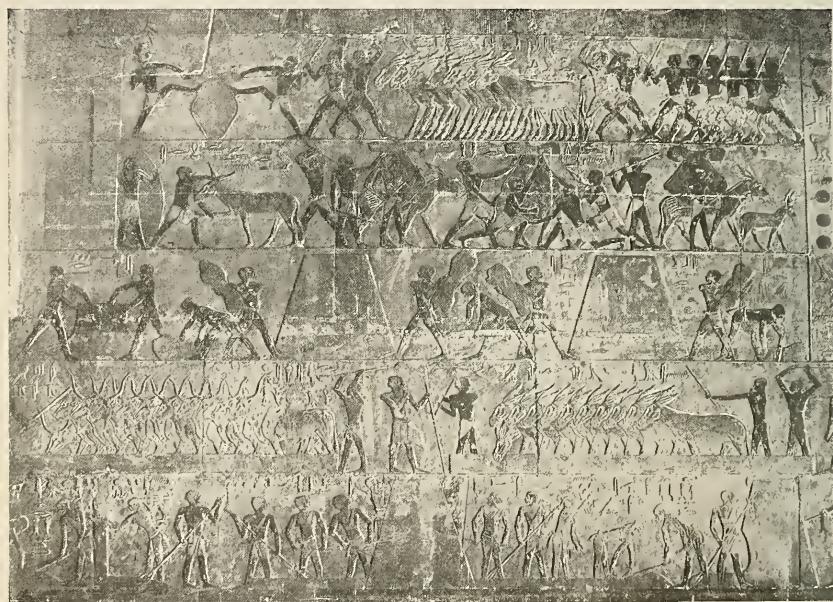
WE have learned that when people were good the earth was like a beautiful garden. But they began to do wrong and then they were unhappy. And when we begin to do wrong it is easy to keep on doing worse. It was so in those days long ago, till "God saw that the wickedness of man

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\* Living forms, here probably angel forms, as guards.



was great in the earth." It seemed to the few people who still tried to obey the Lord as if the whole beautiful world was being destroyed. They had seen great floods, perhaps upon the banks of the Euphrates, when torrents of rain had made the waters overflow all the country, and the houses had been washed away, and the people and the cattle had been drowned. Such dreadful floods seemed to picture to them the way the whole beautiful, happy world was now being destroyed. And when the Lord caused the story of these sad days to be written, it was written as the story of a terrible flood which came over all the earth.



Harvesting in Egypt, fifteen hundred years before Abraham, tomb of Tih, Sakkarah.

But the Lord took care of the few people who still tried to obey Him. They are called Noah and his family. The Lord's protection was around these people like an ark or house, with tight walls and roof, that floated on the waters and kept them safe. As we read about the ark we must think of it as a picture of the Lord's care preserving and protecting, in those wicked days, all that could be preserved of the happy life of Eden.

At last the storm was done, and the waters began to go



off from the earth. Noah's opening the window and sending out the birds to see if the waters were abated pictures to us how the good people watched for the signs of better days, when the world would be beautiful and happy again.

At the end of the story we read about the rainbow in the cloud. Perhaps when we see a rainbow again it will remind us how the Lord took care of the few good people when there was so much wickedness in the world, and that His care still bends over the world, to give as much of protection and help as men are willing to receive.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he. . . .

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the

tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more. And it



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Pyramids and palms, Egypt.

came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth

out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. . . .

And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.—*Genesis VI. 9-22; VII. 24; VIII.; IX. 1, 12-17.*

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## THE CALL OF ABRAM.

ABRAM was a man who lived a long time ago. His first home was at Ur by the Euphrates River, not far from the Persian Gulf, but there are only ruins now to show where the city was. Abram had left his home and journeyed with his father and brother and all their family and flocks of sheep and goats and herds of cattle far up the Euphrates River to a town which they called Haran, for a brother of Abram who had died in Ur. The other brother Nahor and his father died at Haran, and Abram was then the head of the tribe.

The people of that country worshipped idols, and the Lord called Abram to come to another land, the land of Canaan, where he and his family could learn to obey and worship the Lord. So Abram journeyed on with his wife Sarai and Lot his brother Haran's son, and a company of men and women and children and flocks and herds. There were camels for the journey, and when they stopped they pitched their black goats' hair tents.

They crossed the Euphrates River at some ford and came by the old city Damascus and down the east side of the Jordan. They crossed the Jordan and now they were in the land of Canaan. They spread their tents by the oak or terebinth tree of Moreh, by the town of Shechem, near the middle of the land, in a beautiful plain where there was pasture for their flocks. Abram was the priest as well as the chief of the tribe, and wherever they stayed he built an altar to the Lord who had called him and was leading him.

They journeyed on towards the south and camped next upon the hill between Bethel and Ai, or Hai, where you can



(Photograph by Babylonian Expedition, University of Pennsylvania; courtesy of H. V. Hilprecht. Copyright, 1903, by A. J. Holman & Co.)

Daghâra canal, near Babylon.

look westward to the sea and eastward across the Jordan. From here they still journeyed south, and, because there was a famine in the land, they went down into Egypt. Egypt was a great rich country, and the river Nile watered its farms and gardens when other countries were dry for lack of rain. You have seen pictures of the great pyramids in Egypt. They were there when Abram came and were already very old. We shall learn more about Egypt and see more pictures of it by and by.

Then Abram and Lot came back from Egypt to the land of Canaan. They came up through the great sunny pastures that were called "the South Country" to the high hills of









Bethel. Abram and Lot both had large flocks and herds. So they separated, and Lot lived in the rich meadows by the Jordan where the cities Sodom and Gomorrah and Zoar were, and Abram made his home by the oaks of Mamre or Hebron, which was an old city high up among the hills. There is an old tree near Hebron which is still called "Abram's Oak," and perhaps it may be descended from trees that were there in those days. Listen while we read the story.



(From stereograph, copyright by Underwood & Underwood, N. Y.)

Bedouin tents in the plain of Esdraelon.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the



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Plain of Shechem (Maknah) and Mount Ebal, from Jacob's well; Joseph's tomb in centre of picture.

land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of

Moreh.\* And the Canaanite† was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. . . .

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even



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Shechem, from the west.

to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could

not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite‡ dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from

\* The Revised Version reads "unto the place of Shechem, unto the oak of Moreh."

† The Canaanites or "lowlanders" were native people who lived in the low country by the sea and by the Jordan.

‡ The Perizzites were the native villagers of the middle country.

him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number



Hebron.

the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain \* of Mamre, which is in Hebron, and built there an altar unto the LORD.—*Genesis XII. 1-10; XIII.*

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## ABRAM'S FIRST BATTLE.

BEFORE reading about Abram's first battle, let us look at the map. Here is the land of Canaan, and here is the country beyond the river Euphrates, where Abram lived before he was called to the Holy Land. There were four kings in this eastern country, and Chedorlaomer was the chief. His rule reached from Elam, east of the Tigris, to the Mediterranean Sea. Ellasar was probably near to Elam; Shinar was the district afterwards called Babylon; and "nations"

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\* "By the oaks of Mamre."



mean probably the tribes of northern Mesopotamia,—this country between the two rivers.

Cities in the west, which had served the king of Elam for twelve years, rebelled and refused to pay their tribute. After two years the king of Elam came with others from the east. He must move as Abram did, northward along the rivers, to go around the desert. Near Charchemish he would cross the Euphrates, and march southward by Hamath and Damascus, and down the eastern side of the Jordan.



(Published by C. H. Graves, Phila.)

Mountains of Edom.

Several tribes that lived east of the Jordan and the Dead Sea tried to stop him, but the army moved on. Now they came into the mountain gorge which leads from the Dead Sea southward. By the side of this gorge is Mount Seir, where



Petra, in Mount Seir: showing ancient caves and temples of Roman time.

people lived in caves in the rocks. They are called Horites, which means “cave-dwellers.” Afterwards the strongholds of the people of Edom were in these mountains,

and still later the beautiful buildings of Petra, the "rock city," were cut out in the cliffs. The Horites fought against the kings and were overcome.

Then the kings turned westward and northward, conquering other tribes, and came to Engedi, the "spring of the kid," at the middle of the west shore of the Dead Sea. Here they overcame the Amorites, the mountain people, at a place called Hazezon-tamar, "groves of palms."

Next, Chedorlaomer was met, probably in the plain at the head of the Dead Sea, by the kings of five cities, among them the king of Sodom with Lot. The "slime-pits" were holes where there were springs of bitumen, like the asphalt used in paving streets. There are such springs now under the Dead Sea, which throw up lumps of bitumen which float on the water. The kings of the plain were overcome in the fight, and the victors started on their journey home. They marched northward and came to Laish, afterwards called Dan, under Mount Hermon.

Word was brought to Abram, in his home by the oaks in Hebron, of what the eastern kings had done, and how Lot was carried away. He armed his servants: and we have some idea of the size of his tribe when we read of three hundred and eighteen men of his own house-



(Published by C. H. Graves, Phila.)

Sheik Salim and Petra Bedouins.

hold. He hurried northward with his little army and other men of Hebron, and overtook the kings camping under Mount Hermon. He scattered their army and chased them to Hobah, "on the left hand"—that is, on the north—of Damascus. So he saved Lot and all that the kings were carrying away, and brought them back to their home.

The king of Sodom came out to meet Abram in "the king's dale," which is probably the Kedron valley under Jerusalem. Here also Melchizedek, the "king of justice."



met him. He was king of Salem, no doubt the same town which was afterwards called Jerusalem. Melchizedek was "priest of the most high God." Abram gave him tithes (tenths) of what he had taken, which was a grateful confession that he had not gained the victory in his own strength, but that the Lord had given him success. So he came again to his home.

Let us follow the march of the kings on the map, while we read the chapter.

And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto



(Photograph by Putnam Cady.)

West shore of the Dead Sea, near Engedi.

Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre \* the Amorite,

El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and

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\* "By the oaks of Mamre."

brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.—*Genesis XIV.*



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The King's dale: looking up the Kedron to the temple hill.

## HEAVENLY VISITORS.

THE Lord had changed Abram's name to Abraham and Sarai's name to Sarah. The "h" from the Lord's own name Jehovah was added to their names as a sign that they were the Lord's children.

The tents were still at Hebron. They were probably black tents of goats' hair, such as are pitched in the pastures of the South Country to-day. They are irregular in shape and sometimes very large and spreading. Abraham was

chief of the tribe, and he set his tent near the path by which travellers would pass, as is still the custom. He was sitting at the door of the tent in the heat of the day.

The Arabs are very polite when strangers come to their tents, and give them the best they have. Abraham seems also to have known from the first that the three men whom he saw when he looked up were angels of the Lord.

The first act of kindness was to bring water and pour over the feet of a traveller who had been wearing sandals on the hot, dusty paths. Meal very likely must be ground in the little hand-mill. The lower stone of the mill, a foot and a half or so across, lies on the ground; a pin rising from its centre passes loosely through a hole in the middle of the upper stone, and a pin near the edge of the upper stone gives a hold for the hands of two women who turn it. The sound of



(Copyright, 1903, by William H. Rau, Phila.)

Women grinding corn.

these little mills is heard in every Eastern village and camp. They were probably thin, round cakes which Sarah made, baked on the hot stones. The "butter" was perhaps curds.

Abraham stood while his visitors were eating. And as they ate they talked with him and promised that Sarah should have a son.

The heavenly visitors rose up when they had eaten, to go towards Sodom, in the plain of Jordan, near the northern end of the Dead Sea. From the hills of Hebron there is a wide view across the barren country towards the plain and the cities which Lot had chosen for his home. The plain was rich and beautiful as the garden of the Lord; but the people were very wicked and the cities were to be destroyed. Perhaps two angels went on their way and one still stood with Abraham to speak the Lord's message to him. Abraham thought of Lot and prayed earnestly, that if there were fifty good people—forty-five, forty, thirty, twenty, or even ten—in the city, it might be spared. But I must not tell you too much of the story before we read it.



And the LORD appeared unto him in the plains of Mamre: \* and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. . . .

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment: that the LORD may bring upon Abraham that which he hath spoken of him.



Abraham's oak, Hebron.

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after

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\* "By the oaks of Mamre."

this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not



Descent to Jericho: looking out upon the plain.

destroy it for twenty's sake. And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. . . .

And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.—*Genesis XVIII. 1-10; 16-33; XIX. 27-29.*

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## THE SACRIFICE OF ISAAC.

ABRAHAM had left the grove at Hebron and was living in the South Country. It is a country of broad, rolling



pastures where you may ride all day and see hardly a tree. You may pass now and then a group of tents of Bedouins, as the wandering Arabs are called, and may see their camels feeding.

Beersheba was in this country, on a sunny slope looking across a broad valley towards the south. There are stones on the hill-side laid in rows, as if houses had once stood there. Seven old wells have been discovered. Some of them are still in use, and towards evening hundreds of sheep are led in from the pastures, and water is poured for them into little stone troughs which stand near. Wheels have



A Beersheba well, with stone watering troughs.

been put over some of the wells, and a camel is harnessed to draw water. One well, as seen some years ago, was about twelve feet across and forty feet deep. The stones around the mouth were deeply grooved by the rubbing of ropes, like the dressmaker's wax. This may be one of the very wells that Abraham dug, for he lived here at Beersheba and dug a well and planted a tamarisk tree (Gen. xxi. 25-33, Revised Version), perhaps by his altar. The tamarisk is a graceful, plummy tree.



(Photograph by G. L. Robinson.)

A grain pit of Abimelech, at Gerar, in the South Country.

Abraham and Sarah dearly loved their son Isaac, and now Abraham was to offer him as a sacrifice to the Lord.

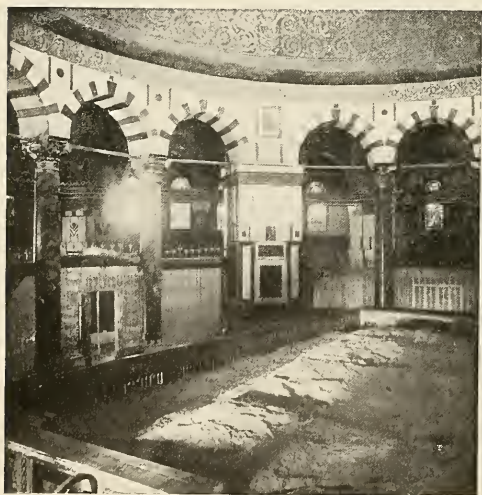
The people in the country that Abraham came from, and the people of Canaan about him, thought that their gods were pleased with such a sacrifice, and Abraham knew no better. You will see how the Lord taught him that it is right to be

faithful and willing in obeying the Lord, no matter how hard it is, but He did not let him kill his son.

We see the old man Abraham and Isaac with two young men and the ass taking the path from the pastures up into the hills, by the old home at Hebron, to the land of Moriah. It was probably the hill of Moriah, which stands across the Kedron valley from the Mount of Olives, the same hill on which the temple at Jerusalem was afterwards built.

When we go to Jerusalem to-day, we see inside the pretty mosque of Omar the old worn rock, which is the natural top of the hill. As we look at it, we think of the time when a great temple stood here, and the Lord Himself walked in its courts. Longer ago Solomon's temple was in this place, and it may have been on this very rock that the great altar stood before the temple door. And still longer ago there was no building here, but it was a wild hill-top. We think of Abraham and Isaac climbing up through the thickets to this very rock. Let us read the story.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said,



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The top of the rock, covered by the Mosque of Omar.

Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here

with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon

Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.\* And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.—*Genesis XXII. 1-19.*

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## BUYING A BURIAL-PLACE.

SOME twenty years passed by, and Abraham was living again in Hebron where he had made his home by the oaks of Mamre. Here Sarah died when she was a hundred and twenty-seven years old, and Abraham bought the cave of Machpelah for a family burial-place.

Hebron is not on a hill-top, like so many towns in that country, still, it is a mountain town, high above the sea. The valleys and hill-sides about Hebron are very rich and fruitful; and it was a very old city, and perhaps the most important city of the land, in the days of Abraham. The children of Heth, or Hittites, whom Abraham found living in Hebron were kind to him. The Hittites lived mostly to

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\* Or "it shall be provided."



the north of Canaan, but were also scattered through many towns of the land. They belonged to an ancient people who kept some simple goodness from long ago.

Abraham bought the burial-place of Ephron the Hittite, in the gate of the town. There was perhaps a wall about the city, with a large guarded gate-way, with chambers at the sides. Kings and judges used to sit in the gate to hear and settle disputes among the people. And bargains were made in the gate; for in days when writing was not common as it is now, instead of writing and sealing a paper, business was done publicly in the hearing of all the people, so that they might all be witnesses and make sure that an agreement was faithfully carried out.

The bargain was made between Abraham and Ephron in the real Eastern way. If one wants to buy something



Hebron: the large building with towers is the mosque covering the cave of Machpelah.

from another, the owner may very politely give everything as a present, but it is expected that the buyer, with equal politeness, will insist on paying its value. So Ephron gave Abraham the field and cave, but Abraham paid him silver for it,—a generous price.

Gold and silver were not coined in those days. The shekel became afterwards the name of a coin, but in Abraham's time it was only a certain weight of silver. He

weighed it out in the presence of the people, that every one might know that the payment was made. At the same time it was understood by everybody what he was buying; the field and the cave and the trees in the field and in its borders were made sure unto him. This is also like the Eastern people, to mention every thing and part of a thing in a bargain, so that there can be no deception or mistake.

The field and cave were *before* Mamre or Hebron, which means to the east of the town. The present town is built all about the cave, and the cave itself is covered by a mosque with high walls and towers. You see this building in every picture of Hebron. The Mohammedans guard it very



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An old pool at Hebron.

strictly and let very few people see anything of the cave; but there is every reason to believe that it is truly the old cave which Abraham bought, where the body of Sarah was buried, and afterwards, as we shall learn, the bodies of Abraham himself, of Isaac and Rebekah, and of Jacob and Leah. Now listen to the story.

And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with



you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed



Hebron, and mosque over cave of Machpelah.

down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in

the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth. —*Genesis XXIII.*

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## REBEKAH AT THE WELL.

TO-DAY we have a most beautiful story. Let us talk a little about it and then we will read it. It is a long chapter, but I think you will want to hear it all without skipping any of the verses.

Abraham was old: he was a hundred years old when Isaac was born, and forty years had passed since then. The Lord had made him rich in flocks and herds and gold. Isaac was still unmarried. His wife must not be of the Canaanites,



Caravan of camels.

the native people of the plains, but the old faithful servant was sent to bring a wife from Abraham's family. Remember how Abraham had come from Ur to Haran, and then from Haran into the land of Canaan. Abraham's brother Nahor stayed in Haran, and his family were still living there. We remember the place, in the "land between the rivers," called in Greek Mesopotamia.

The old servant swore a solemn oath that he would do as Abraham said. He took ten camels, for it was a long journey of perhaps a month. We see the camels in the East to-day swinging along in line, sometimes richly harnessed and trimmed with bright tassels, and perhaps a sweet-toned bell tinkles on the leader's neck. The camels carried the servant and the men that went with him and rich presents, and probably one bore the beautiful seat on which the bride

should ride. The camels kneel to be loaded and unloaded. At night after a long day's march they are very ready to drop down to rest.

Towards sunset after their long journey of many days the camels of Abraham came to the well outside the gate of Haran. It seems to have been not a deep well like that at Beersheba, but a large spring walled in, with steps by which the women went down to fill their jars. At every Eastern town the women come to the spring, which is often outside the town, especially morning and evening, to get water for their homes. They balance the large jar on their heads, resting it in a little ring-shaped cushion, but sometimes,

perhaps especially in northern Syria, they rest the jar on the shoulder as Rebekah did. The daughters of the chief people did their share of work in the fields and in bringing water.

See the camels resting by the well, the women coming and going with their jars, the old servant praying in his heart to the Lord that He would show him the one who should be the wife of his master's son.

The Lord put into the servant's heart the sign by which he should know her. He should ask for water to

drink, and the maiden who should give it and draw for the camels also should be the one. So it was. Rebekah let down her jar upon her hand for the man to drink, and poured into the little troughs for the camels. The servant knew in his heart that this was the maiden. He asked about her family. She was indeed the daughter of Bethuel the son of Nahor, Abraham's brother. He gave her presents of gold, bracelets and a golden ring, perhaps to be worn on the forehead. He asked to stay at her father's house. There was prov-



Syrian girl with water jar.



ender—that is, grain—for the camels, and chopped straw which is used as we use hay.

Rebekah ran to tell her parents that the stranger would lodge with them, and to show the jewels and to say that he had spoken of his master Abraham. Her brother Laban ran out and made the stranger welcome. We see the tired camels unharnessed and fed, and the servant and his men refreshed with water and brought into the house. You will learn the rest as you read the beautiful story.

And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.



Halt of the caravan.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Meso-



potamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon . . . and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving



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At a village fountain.

him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough again, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit \* whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two

bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man unto

\* "To wit" means "to know."

the well. And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nabor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they

did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me



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Camels resting.

away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south

country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death.—*Genesis XXIV.*

## ESAU AND JACOB.

ISAAC'S home was in the South Country all his life. He had two sons who were twins, Esau and Jacob. Esau, the elder, was his father's favorite. He was a rough man of the field, with a hairy skin; he became a cunning hunter. Jacob had smooth skin; he lived more at home in the tents and was the favorite of his mother.

One part of the story I must tell you, how Jacob one



day made a soup of red lentils, little peas which are much raised in the East. Esau came home faint from the field, and in exchange for Jacob's pottage he sold him his birth-right; he gave up to Jacob the right to follow his father as head of the family, which belonged to him as the elder son.

Now, Isaac was old and nearly blind. He knew that he soon should die. An old man used to bless his children before he died. He was both the father and the priest of the family, and the blessing given solemnly in this way was really a prophecy from the Lord, and they knew it was holy. Isaac wished especially to bless the elder son Esau, whom



(Photograph by G. L. Robinson.)

At one of the Beersheba wells.

he loved. He sent him to hunt venison, perhaps the gazelles which run so swiftly and gracefully over the plains. This was to be a sort of offering, a kind of sacred feast connected with the blessing.

As we read the story, you will see how the helpless, blind old man was deceived by Jacob and his mother. You will feel sorry for Esau. And you must not suppose because we read it in the Bible, or because Jacob received the blessing, that what he did was right. It was both falsehood and theft, and these are always wrong. The Lord made Jacob prosper because he and his children could be useful in receiving His Holy Word and keeping it safe,



and in making ready for the Lord's own coming. It is wonderful that the Lord could make use of a poor weak, selfish man like Jacob, but in His Divine wisdom

He did make use of him, and made the story of his life a part of the Holy Bible.



(Photograph by G. L. Robinson.)

The well of Isaac, at Rehoboth in the South Country.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love,

and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats: and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went,



(Photograph by G. L. Robinson.)

Gazelle in convent garden, Sinai.

and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy,



(Photograph by G. L. Robinson.)

A Beersheba well.

as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son  
Is as the smell of a field which the LORD hath blessed:  
Therefore God give thee of the dew of heaven,  
And the fatness of the earth,  
And plenty of corn and wine:  
Let people serve thee,  
And nations bow down to thee:  
Be lord over thy brethren,  
And let thy mother's sons bow down to thee:

Cursed be every one that curseth thee,  
And blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath



Mountains of Edom, Esau's home.

taken away thy blessing. And he said, Is not he rightly named Jacob? \* for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

Behold, thy dwelling shall be the fatness of the earth,  
And of the dew of heaven from above;

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\* "Jacob" means "supplanter."



And by thy sword shalt thou live, and shalt serve thy brother:  
And it shall come to pass when thou shalt have the dominion,  
That thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?—*Genesis XXVII. 1-45.*

## JACOB'S JOURNEY TO HARAN.

WE start with Jacob from Beersheba, on his journey to Haran, the city far to the north, beyond the Euphrates River, where Abraham had been before he came to the land of Canaan, and where Abraham's servant met Rebekah at the



(Photograph by G. L. Robinson.)

East well, Beersheba.

well. After three or four days Jacob came to Bethel, on the high rounded hills overlooking the land to the east and west. Here he rested on his journey and lay down to sleep, putting a stone for a pillow. He dreamed of a ladder set up on the



earth and reaching to heaven. What he saw was probably a broad path leading upward, and the Divine light from the Lord above it shone upon the angels as they came and went. The Lord repeated to Jacob the wonderful promise made more than once to Abraham, "In thee shall all families of the earth be blessed." Jacob felt that the Lord was near, and he called the place Bethel, which means "house of God." Jacob was afraid and said, "How dreadful is this place!" Ought we to be afraid of the Lord? Were little children afraid of Him when He was on earth? Are angels afraid of Him in heaven? The only kind of fear that we ought to feel towards the Lord is fear to do wrong, because it will grieve the Lord who is so kind and good.

Let us read this part of the story. It reminds us that the Lord and the angels are near, taking care of us while we are asleep. "I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety." (Ps. iv. 8.)

And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to



(Published by C. H. Graves, Phila.)

The hills of Bethel.

Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And

Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. . . .

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and

behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—*Genesis XXVII. 46; XXVIII. 1-5; 10-22.*

Jacob was on a journey; do you know where he was going? To Haran, his mother's old home, beyond the Euphrates River. You remember the spring outside the gate of Haran, to which Abraham's servant came at even with the camels, and how Rebekah brought up water in her jar upon her shoulder and gave him and the camels drink. Jacob came to a well, but it was in the field and further from the town, where the flocks gathered to be watered.

It is an interesting sight to see hundreds of sheep come together from their pasture to a well. The shepherds draw water for them and pour it into the little troughs; and then, as they lead off and call, the flocks separate, each following its own shepherd to the pasture or to the fold.

Three flocks were already waiting by the well at Haran, and soon others came. We must read the story.

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold, a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the

son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And



(Photograph by E. W. Strawbridge.)

Flocks gathering at a fountain.

Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.—*Genesis XXIX. 1-20.*

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## JOSEPH AND HIS BRETHREN.

JACOB lived in Haran twenty years, and when he came back to the land of Canaan he brought with him his family



and flocks of sheep and goats, and cows and camels and asses. From this time, Jacob is often called Israel, for the Lord gave him this name, which means "soldier of God," or perhaps, "he that striveth with God." Another son was born after Jacob came back to the land of Canaan, and now there were twelve. Joseph and Benjamin were the youngest, and



Plain of Shechem (Maknah) looking north from Jacob's well:  
Mount Ebal on the left.

their father loved them best. At the time of our story, Jacob was living in Hebron with Isaac, who was now a very old man, and Joseph was seventeen years old.

As a sign of his love, Joseph's father gave him a coat nicer than the others wore. It was pretty, with many bright colors. Most shepherd boys wore a sleeveless frock, but this was probably long and with long sleeves. Joseph's brethren "hated him, and could not speak peaceably unto him." They could not speak the usual greeting, which in those days, as now, was "Peace be unto you." Joseph had two dreams which he told to his brethren, and they hated him the more. His father "observed the saying," kept it in mind.

Joseph's brothers went from Hebron to feed their father's flock in Shechem. There is a beautiful meadow opening eastward from the two mountains Ebal and Geri-



zim. It was the place of Abraham's first camp in the land of Canaan. Jacob had bought the ground when he came back from Haran, and had dug a well there, so that he would have water all his own, and have no quarrels with the people of the land about the springs near by. It was a deep well dug in the rock. It was still there in the Gospel days, and travellers can see it now, although it is half filled with stones.

Jacob sent Joseph to bring him word of his brethren and the flock. So he came to Shechem and looked for them in the field. They had gone to Dothan. He went through the

valley of Shechem between Ebal and Gerizim and turned northward, and found his brethren in the green meadows around the little hill on which the town of Dothan stood.



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Shepherds of Palestine.

The story tells of a "pit" that was in the field, with no water in it. Places for grain and for water were often cut in the rock in that country. Sometimes the opening was small and the cistern grew larger downward like a great

flask. Water was collected in such pits in the rainy winter for use in the dry summer.

As the brethren were sitting by the pit, they looked up and saw what one might see passing the same way to-day, a long line of camels in single file, each loaded with a pair of swinging bales. They belonged to traders who were carrying spices to market in Egypt. The men are called both Midianites and Ishmaelites. Both were wandering people and descendants of Abraham. The name Ishmaelites is perhaps used in a general way to include both tribes. These traders had come from the country east of Jordan, travelling up the valley between the mountains Little Hermon and Gilboa, across the plain of Esdraelon, and were taking the usual road to the seashore plain, which they would follow the rest of the way to Egypt. "Spicery and balm and myrrh" mean gums of three different kinds. The load

would bring a high price in Egypt, where gums and spices were much used for embalming and for incense.

I will not tell you the story; we must read it together.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were



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Plain of Shechem (Maknah), from Mount Gerizim:  
Jacob's well in square inclosure.

binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren,



(Copyright, 1903, by William H. Rau, Phila.)

Plain of Dothan: cattle at Joseph's well.

and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and east him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content. Then there passed by Midianites merchantmen; and they drew



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Camels halting for a meal.



and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.—*Genesis XXXVII.*

## THE DREAMS OF THE BUTLER AND BAKER.

WE are in Egypt, the wonderful country of the Nile, with its bright, cloudless sky, its green meadows and palms, its



(Photograph by W. N. Bates.)

Egypt.

pyramids and temples, its rich rulers and its slaves. The Nile brings Egypt all its life, each autumn overflowing and watering its meadows and leaving a coating of rich mud.



Already in the days of Joseph there were great dikes and reservoirs to regulate the overflow of water. In the hot, dry months the people worked hard, as they do to-day, to lift water from the river and lead it about over their gardens.

The great pyramids were standing in Joseph's time and were already very old, and there were already some of the temples that are now in ruins. The Pharaoh then ruling was probably one of the Hyksos kings, not native Egyptians, but people who had come into Egypt from the East. He ruled over the Delta, as the part of Egypt is called which is near the sea, where the river spreads out in many branches like a fan, and other kings who lived far up the river at Thebes paid tribute to him.

Cairo is the great city of Egypt now. You can go a little way from Cairo and see the ruins of Memphis, which was a great city in the time of Joseph, where perhaps Pharaoh had a palace; and at On, still nearer to Cairo, you can see one lonely obelisk, the oldest now in Egypt, among mounds of ruins, showing where the gateway of the great temple of Ra the sun god used to be, where processions passed in and out in the days of Joseph.

A daughter of the priest of On became Joseph's wife. The obelisks now in London and New York came originally from On.

We can tell very well how people lived in Egypt long ago, for there are many pictures of them on the walls of tombs and temples. Here is a king going out to war or bringing captives home. Here a man goes hunting or fishing. Here he is among his slaves in



(Copyright, 1904, by C. H. Graves, Phila.)

The Mahmooddeeyeh Canal. Alexandria.

the fields, and his overseer, with a stick in his hand, directs them at their work, or with a pen and tablet counts his master's sheep or jars of wine. In the pictures we see the rich people feasting. Slaves waited on them, fanned them,

danced and sang before them, gave the guests sweet flowers, and brought all kinds of nice foods for the table.

The story tells about the chief butler and chief baker of Pharaoh. They were important officers who took care of the king's food and drink. In the old pictures we see men making wine, sometimes squeezing the grapes in a leather bag, sometimes treading them. Then we see the sealed jars set aside. Again, like the chief butler, one presses grapes into a cup of water for the king to drink.



(Photograph by E. W. Strawbridge.)

The Sphinx.

We see the bakers also in the pictures. They had small dome-shaped ovens of earthen-ware, such as are still used. There was a hole near the top through which the baker reached his hand to put his thin cakes against the hot side of the oven, and to take off those that were baked. They made many kinds of fancy breads and often carried them in shallow, open baskets on their heads. It is the way the people carry fruits and other things to-day. The chief baker carried such baskets in his dream. The chief butler and chief baker were in prison. Joseph was in the same prison, though he had done nothing wrong.

Now we must read about the dreams of the butler and baker.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand: because the LORD was with him, and that which he did, the LORD made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers,

and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And



The obelisk at On.

he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days:

yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker



saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets \* on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.—*Genesis XXXIX. 20-23; XL.*

## YEARS OF PLENTY AND YEARS OF FAMINE.

AWAY up in the swamps and lakes of central Africa a stream rises called the White Nile. When it has run some fifteen hundred miles it meets, near Khartoom, the Blue Nile, which comes from the mountains of Abyssinia. Then the



Buffaloes cooling themselves in the stream, Luxor.

river hurries on, for it has eighteen hundred miles more to go to the sea through a hot desert, with only one other branch to give it more water. All the rich soil of Egypt is

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\* The words perhaps mean "baskets full of holes."



mud that the Nile has brought down, and the Nile brings all the water. It is the White Nile which keeps the river running all the year, and it is the Blue Nile, fed with mountain torrents, which gives the river its rich mud, and which makes it each year overflow.

Even in the days of Joseph the rise of the river was anxiously watched, and swift messengers took word from far up the river to the cities lower down. In the autumn the water reached its height in the part of Egypt where Joseph lived, being some twenty-six feet or in narrow places forty feet above its lowest level. Then the fields were overflowed and drank in refreshment for the year, except as some water could be stored up, or pumped in the dry weather from the river.



(Published by C. H. Graves, Phila.)

An Egyptian plough.

In the time of overflow the Delta is a strange sight, nearly all under water except the towns which stand on little hills, and the dikes which rise out of the water and make narrow paths from place to place.

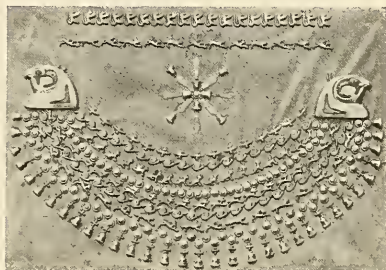
If there is famine in Egypt, it is because the river has failed to give the fields their water. When in a good year the water has come and gone, the black fields of the Delta quickly grow green with wheat and other crops. Peasants in blue frocks are busy. Flocks of goats feed here and there. Donkeys and camels pass to and fro. Sleepy buffaloes turn the creaking water-wheels. It is no uncommon thing to see the cattle come up out of the river or canal, for in the hot weather they go into the water till they are hidden sometimes all but the tips of their noses and horns, to cool themselves and to escape from the flies. The river branches through the Delta in a thousand sluggish streams, where in the old time the lotus flowers and the plummy papyrus were plenty. Over all this scene there is a soft air and a bright blue sky.

One hard thing in the Egyptian climate is the hot south-east wind which comes from the deserts of Arabia, dry and

full of fine, stifling dust. It usually comes early in April and blows off and on for fifty days. If the hot wind blows too early, it withers the grain. All this helps us to picture what Pharaoh saw in his dreams, and the country over which Joseph was made ruler.

We read of the magicians whom Pharaoh called to tell the meaning of the dreams. We hear more of them by and by in the days of Moses. The Egyptians had some knowledge of spiritual things handed down from long ago, but in the time of Joseph and Moses it was mixed with idolatry and evil. They could not explain the dreams which the Lord had sent to Pharaoh.

Pharaoh gave Joseph his ring, and the ring had in it the king's seal, which Joseph could use as if he were the king himself. The gold chain which Pharaoh put about Joseph's neck was perhaps a beautiful golden collar of delicate work. We can imagine, too, how they cried before Joseph when he rode in the king's second chariot, Abrech! bow the knee! For to-day a runner (and sometimes several of them) goes before an Egyptian's carriage, his feet and arms bare, a light stick in his hand, his loose white sleeves tied behind his back, his vest glittering with blue and gold, the tassel of his red cap dancing on his shoulders. You still hear the runner's voice in the streets of Cairo, and you know that the carriage of some rich man is coming.



Golden necklace from the mummy of Queen Aah-hotep, who lived while the children of Israel were in Egypt. (Boulaq Museum.)

When we read of Joseph's wife, daughter of the priest of On, we remember again the lonely obelisk not far from Cairo, which still marks the place of the old temple.

All these things will help us to understand the story.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill

favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn\* came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east



Egyptian sais.

wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to

pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream; and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them;

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\* "Corn" means "grain," especially wheat.



but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears; and I told this unto the magicians; but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he



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The sahs running before a carriage.



made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.—*Genesis XLI.*

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## THE VISITS OF JOSEPH'S BRETHREN TO BUY CORN.

JOSEPH was living in Egypt and had been made ruler over all the land. He had stored up the grain in the seven years of plenty. Now the years of famine began, and the people of Egypt and people from other lands came to Joseph to buy grain.

The famine was in the land of Canaan too; and at Hebron where Jacob lived with his sons the rich valleys and hill-sides were dry. Jacob sent his ten older sons to Egypt to buy grain. They went with their asses, and sacks to hold the grain. The way from Hebron led down through the South Country to the seashore near Gaza. From there it

followed along the shore, and there were khans to shelter travellers by the way. The journey took about ten days.

If you follow on the map, you see that as you come near to Egypt you pass through the narrow neck of land called the Isthmus of Suez. The Suez Canal has now been cut across the isthmus. You see that there are lakes near the middle of the canal. In the old time the Gulf of Suez, a part of the Red Sea, reached farther north than now and con-



Lifting water with shadoofs, for watering the fields.

nected with these lakes, so that the passage into Egypt was narrower than it is to-day.

There is a valley leading out to the east from the meadows of the Nile, with a canal of fresh water. In the old time this valley was perhaps wider than it is now, for the desert sands have crowded in upon it, blown by the wind. This was the part of Egypt that one would reach first in coming from Canaan. It was the land of Goshen, which we shall learn more about very soon.

When Joseph's brethren came from Hebron, they passed through this valley which we have noticed and came into

the broad plains of the Delta. The fields were brown with drought when they came, but they found a city where grain was being sold. It was Joseph who sold the grain. He knew them but they did not know him. When they came and bowed down before him, how like it was to the dreams which Joseph once had and told his brethren! Now let us read the beautiful story.

You will know that Joseph's roughness to his brethren was not unkindness. He wanted to see his brother Benjamin and to be sure that it was well with him, and to know whether his brethren really could be trusted before he made himself known to them and showed them the kindness which he felt towards them.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall



(Published by C. H. Graves, Phila.)

Arabian horse, Egypt.

him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph re-

membered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan: and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of



Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And



(Photograph by W. N. Bates.)

The Nile.

they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is

required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not



to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would



Island of Philæ, at the first cataract of the Nile.

say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: \* and take double

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\* "Balm," "spices," and "myrrh" are the same gums which the Ishmaelites were carrying who brought Joseph into Egypt. "Honey" was perhaps a syrup of grape juice. "Nuts" were pistachio nuts, and "almonds" we all know.

money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the



(Photograph by W. N. Bates.)

The Second Pyramid.

ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us,

and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels \* did yearn upon

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\* "Bowels" is used in the old sense of "feelings."

his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth



Dôm-palms of Upper Egypt.

of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? \* ye have done evil in so doing. And he overtook them, and he spake unto them these same

words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every

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\* The Egyptians used bowls partly filled with water or other liquids in "divining" or foretelling the future.



man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my

lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest



(Photograph by E. W. Strawbridge.)

The patient ass.

brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told



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A Nile boat under full sail.



him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying,

If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren



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A Cairo street.

could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his

## JACOB AND HIS FAMILY IN EGYPT. 65

house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff: for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.—*Genesis XLII., XLIII., XLIV., XLV.*

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## JACOB AND HIS FAMILY IN EGYPT.

WE must look again at the map and see the way by which Jacob and all his family came from Canaan into Egypt. Many were walking, leading the flocks and driving herds of

cattle. The feeble ones and little children were riding in the wagons that Pharaoh had sent.

They left the home in Hebron, and stopped in passing at Beersheba in the South Country. When they came to the strip of green which reached from the meadows of the Nile towards the east, they were in the rich pastures of Egypt. And Pharaoh commanded that this very district should be their home, where there was such good pasture for their flocks and herds.



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Sheep and cattle, Egypt.

You cannot fix the boundaries of the land of Goshen exactly, but it was on the eastern border of the rich meadow land. You ride through it to-day if you go by the railroad from Cairo to Ismailia on the Suez Canal. "The land of Rameses" was another name which included Goshen and probably more.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.\* And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. . . .

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him,

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\* Joseph should be with him when he died.



## JACOB AND HIS FAMILY IN EGYPT. 67

My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all



(Photograph by G. L. Robinson.)

### In the Land of Goshen.

that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them



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A Nile farm : divided for irrigating.



rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their



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A Nile farm : threshing lentils.

pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. . . . And Israel dwelt in the land of Egypt, in the country of Goshen; and they had pos-

sessions therein, and grew, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed \* himself upon the bed's head.—*Genesis XLVI. 1-7, 28-34; XLVII. 1-12, 27-31.*

## BONDAGE IN EGYPT.

SOME three hundred and fifty years passed by and things were changed in Egypt. Joseph had died long ago, and the Pharaoh who made him ruler. He was one of the Hyksos, or "shepherd" kings who came into the country from the

\* Bowed in prayer.

east, and for a while ruled northern Egypt. Afterwards the native Egyptian kings from higher up the Nile grew strong and drove out the invaders and brought all Egypt, including the land of Goshen, under their rule. The "new king who knew not Joseph" was one of these.

We can learn a great deal about Egypt in those days when the children of Israel were persecuted and made slaves. Many of the great temples which still stand were built at that time, and the great Rameses II., whose statues and monuments are found everywhere in Egypt, and whose very mummy is preserved, was the king who oppressed the people most cruelly.

The capital of Egypt in those days was Thebes, far up the river, but the king held court in other places, and when



Statues of Rameses II. cut in the cliff, great temple, Abou Simbel.

he was at Zoan in the Delta he was near to Goshen and the children of Israel.

The pictures on the walls of temples show us this king going to war. Other pictures show us how the poor people were made to work at making bricks and building, with masters standing over them with sticks to keep them to their task. So the children of Israel had to build for Pharaoh the store-cities, Pithom and Raamses. These were in the part of Egypt where the children of Israel lived, and were no doubt used to store grain for Pharaoh's armies which went

out to war in Asia. Pithom has been found in the eastern end of Goshen, at a place called Tel el Maskhutah. There are there remains of large chambers buried in the sand. The walls, sometimes two or three yards in thickness, are built of bricks made from the Nile mud and hardened in the sun. These are probably some of the very walls which the children of Israel were made to build. You can almost think that you see them at their work when you watch the poor Egyptians of to-day toiling in the hot sun like a swarm of ants, upon a canal or other public work.

This was the hard lot of the children of Israel when Moses was born. His mother put him in a little ark. It was a basket. The bulrushes of which it was made were stalks



(Photograph by G. L. Robinson.)

Making mud bricks, near Bubastis, Goshen.

of papyrus, which then was plenty in the canals and marshes of Egypt. It grows tall with a fine plummy head. The pith of the stalk was cut in strips, which were laid side by side and other strips across them and pressed hard. This made the papyrus on which the Egyptians wrote, from which we have our word "paper." The basket was made tight by daubing it with pitch and with "slime,"—that is, bitumen like the asphalt used for paving streets.

The little basket was put among the flags in the margin of some branch of the Nile near Pharaoh's palace. It was probably some religious ceremony of washing which brought



the daughter of Pharaoh to the river where she took pity on the little baby.

We must think of Moses in his own mother's care as a little child. Then as a young man he lived at the palace of Pharaoh and became "learned in all the wisdom of the Egyptians." (Acts vii. 22, 23.) You will learn what else happened, as we read the story, and you will find the land of Midian on the east side of the peninsula of Sinai, a long way off from Egypt.

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. . . . Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens.

And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. . . . And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and



(By permission of Egypt Exploration Fund.)

Store-chambers of Pithom.



daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit \*



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Tomb of Sethi I., father of Rameses II.,  
at Thebes.

what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water



(By permission of Egypt Exploration Fund.)

Papyrus basket, from an Egyptian tomb.

\* "To wit" means "to know."

their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to



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How work is done in Egypt.

dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.—*Exodus I. 1-14, 22; II.*

## THE BURNING BUSH.

WE must learn about the peninsula of Sinai, for the journey of the children of Israel from Egypt soon leads us this way, and Midian, where Moses was living, was here. It is a great triangle between the two arms of the Red Sea. The

southern part of the peninsula is made up of wild, rocky mountains. In the middle of the mountains is the group called Horeb, with Mount Sinai among them.

The whole region is barren, with little that is green except in some narrow valleys where there is water. There



A defile of the Sinai mountains.

are dry, wiry plants such as grow in the desert, and thorny acacia trees from whose branches gum-arabic is gathered. The bush that we read of in our story is thought to have been one of these thorny acacias.

The land of Midian was near these mountains, and as Moses led the flock of Jethro to the green spots in the valleys he came to the western side of the desert, to the very mountains where the children of Israel afterwards re-

ceived the Commandments. We shall read how the Lord appeared to Moses and spoke to him out of the bush. Eastern people put off their shoes or sandals as a mark of respect on coming into a house, especially on coming into a temple or a holy place.

The Lord told Moses that He would bring the children of Israel out of Egypt and give them the land of Canaan. You remember the native tribes whom Abraham found living in that land. The Canaanites were the lowlanders by the sea and Jordan; the Amorites were the highlanders of the mountains; the Hittites were the ancient people of whom there were remnants in Hebron and other towns; the Perizzites and Hivites were country villagers, and the Jebusites the people of Jebus, which afterwards became Jerusalem. What kind of a country do you think of when you read that it was flowing with milk and honey?



Moses was afraid to go on the errand on which the Lord sent him; he was so feeble and the work was so great. "Certainly I will be with thee," the Lord said. He gave him power to do signs before Pharaoh and the Egyptians, and He promised that Aaron, Moses' brother, should be with him and help him.

This is the story.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto



(Published by C. H. Graves, Phila.)

Mount Sinai range, from the west.



thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: \* and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham,



Mount Serbal.

of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall

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\* Or "I AM WHO AM" (Revised Version, margin).

not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.—*Exodus III.; IV. 1-9.*

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## MOSES AND AARON BEFORE PHARAOH.

THE children of Israel were living in Egypt, in the land of Goshen; but the kings who now ruled Egypt were not friendly to them, as the king had been in the days of Joseph. The people were slaves, and many of them made bricks for Pharaoh. They took the soft mud of the Nile and mixed it with broken straw and pressed the bricks into shape and dried them in the hot sun.

We have read how they were made to build for Pharaoh the store-cities Pithom and Raamses. Some of the great walls which they built at Pithom may still be seen, and they seem to tell again the very story of the Bible; for here are some of the bricks nicely made, and here higher in the wall are some made hastily and with rushes mixed in them instead of straw, and here are some of the bricks with nothing to bind the mud together. We seem to see the taskmasters hurrying the people at their work, not giving them straw, but still requiring the full number of bricks.

The great Rameses had now died, who fought so many battles and built so many temples, and we believe that his son was now king, called Meneptah II. One of Pharaoh's homes was at the city Zoan, afterwards called Tanis, in the Delta and not far from Goshen.

Moses and Aaron did the signs that the Lord gave them power to do, and brought plagues upon the land of Egypt,



Meneptah II., probably the Pharaoh of the Exodus. (Boulaq Museum.)

before Pharaoh and the Egyptians were willing that the children of Israel should go. First, Aaron cast down the rod before Pharaoh and it became a serpent, but the magicians also by their evil arts made their rods become serpents, and Pharaoh would not believe. Then, at the word of Moses and Aaron, the river and all the water in Egypt became blood, but Pharaoh would not hear. Next a plague of frogs came up through all the land; still Pharaoh refused. Then there came lice in all the land, and then great swarms of flies, but there were no flies in the land of

Goshen. Then there came a deadly disease upon all the cattle of the Egyptians, but not one of the cattle of Israel died. Then boils came upon the Egyptians themselves; still Pharaoh would not obey the Lord. Then a terrible storm of hail fell in all the land of Egypt, and clouds of locusts devoured every green thing that was left. Then darkness came over all the land for three days, but the children of Israel had light. Last of all the oldest born in every family of the Egyptians died, and the same night the children of Israel started on their journey out of the house of bondage. We will read about Moses and Aaron before Pharaoh, and about one of the plagues, the hail.



And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let\* the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the task-



(By permission of T. H. McAllister, N. Y.)

Making mud bricks, Egypt.

masters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day,

\* "Let" means "hinder."



as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick:



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Loading donkeys with earthen jars.

and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have made our savour to be

abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. . . .

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.



Tombs at Beni Hassan: before the time of Abraham.

Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the LORD among the servants of



(By permission of Egypt Exploration Fund.)

Workmen of ancient Egypt, pictured in a tomb at Beni Hassan.

- Row 1. Makers of flint knives. Sandal makers.
- Row 2. Bow makers. Coopers. Arrow makers. Making chairs and boxes.
- Row 3. Goldsmiths.
- Row 4. Potters.
- Row 5. Flax cultivation and linen makers.
- Row 6. Harvesting.
- Row 7. Plowing and sowing.

Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast,

and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. But as for thee and thy servants, I know that ye will not yet fear the LORD God. And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rie were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.—*Exodus IV. 27-31; V.; IX. 13-35.*

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### THE PASSOVER.

WE have heard of the Passover. The feast was kept by the people of Israel every spring, and the month of the feast was counted as the beginning of the year. The Passover was in memory of the coming out of Egypt, and the first Passover was kept the night that they began their journey.

Pharaoh had for a long time refused to obey the Lord and to let the people go, and all the plagues had come upon the land of Egypt. At last there was a night when the oldest child in each family of the Egyptians died. This was the last plague. The children of Israel were ready and had been told what they should do.

The father of each household had four days before chosen a lamb or a kid for the feast; or, if the families were small, two took a lamb together. When the day came they killed the lambs at evening, between the sunset and the



coming of the stars, and roasted them for the feast with great care that not a bone should be broken. So the people were all gathered in their homes; no one must go out. They



Looking across the meadows and the Nile to Thebes.

had taken a bunch of hyssop, a little plant, and, dipping it in the blood of the lamb, had struck it upon the side posts and above the door; and this was the sign, that when death came to the Egyptian homes, where this mark was the people should be safe. So they ate the feast by night, having with the lamb unleavened—that is, unraised—bread and sprigs of bitter herbs. They ate it dressed and ready for their journey, with their robes girded up for walking, with their shoes on their feet and staves in their hands.

While the children of Israel kept the feast the Egyptians also were awake, for the oldest child in every house had died, even the son of Pharaoh who ruled with him. Without waiting for the day, Pharaoh called Moses and Aaron and told the people to go. They were ready, and driving their flocks and herds with them and taking up everything as it was, the dough



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A little water carrier of Upper Egypt.



in the kneading troughs without waiting to bake it, they began to gather together and to move towards the border of the land. The Lord had also commanded Moses, and he had told the people to ask presents of the Egyptians, jewels of silver and jewels of gold and raiment. They asked and the Egyptians gave them presents, for they were glad to have them gone.

So the Passover was kept each year in memory of this night. The lamb was prepared with the same care each spring and the blood sprinkled on the door posts, and unleavened bread was eaten for seven days. And every year as they were about the table one of the children present

would ask the meaning of the feast, and one of the old men would tell how on this night long ago the Lord had brought the people out of Egypt and had commanded them to keep the Passover.



Great hall of columns, temple of Karnak.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them

every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the

houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them. Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the



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A brass worker, Cairo.

LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they

borrowed \* of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

And the children of Israel journeyed from Rameses † to Suecoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for



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The Mahmoodeeyeh Canal, Alexandria.

it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now

\* The Revised Version reads, "They asked of the Egyptians. . . . They let them have what they asked."

† Rameses was a name for the part of Egypt where Goshen was. Suecoth was a district in the extreme east of Goshen.



the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.—*Exodus XII. 1-42.*

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AT THE RED SEA.

PHARAOH at last had told the children of Israel to go. They gathered in the land of Rameses (another name for the part of Egypt where Goshen was) and moved on to Succoth, the district in the extreme east of Goshen. In those days the Red Sea reached further north than now, to the Bitter Lakes and Lake Timsah (which means "crocodile lake"), and at the end bent westward into the land of Goshen.

From Succoth at the head of the sea the people journeyed to Etham, "in the edge of the wilderness." They were moving in the direction of the shorter way to Palestine, which led to the northeast



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At Lake Timsah, on the Suez Canal.

and along the Mediterranean shore. This was the route usually taken by an army and was strongly guarded by the Egyptians. But the Lord did not lead the people by the way of the Philistines, although it was near, lest they should repent at the sight of war. They were bidden to turn south-eastward along the Egyptian side of the Red Sea. The camping place was by what was then the shore of the sea, perhaps about midway between Lake Timsah and the Bitter Lakes.

The Egyptians thought that the children of Israel were "entangled in the land," that the wilderness and the sea had shut them in. Pharaoh prepared his chariots, such as

we see carved on the walls of the old temples, and overtook the people. The sea was before them and the Egyptian army behind them. They were "sore afraid." "Fear ye not," Moses said; "stand still, and see the salvation of the LORD. . . . The LORD shall fight for you, and ye shall hold your peace." But the Lord told them that they must do their part. "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

At the Lord's command, Moses stretched out his rod over the sea, and all night the strong east wind blew, till the shallow waters of the sea were driven back, making an open way for the people to pass over on the sands.

We must read the story, and what happened to the Egyptians who followed the children of Israel.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel

lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy



Sethi I., father of Rameses II., and war chariots, temple of Karnak.

rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came



between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto



(Published by C. H. Graves, Phila.)

The Red Sea shore.

the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon

their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.—*Exodus XIII. 17-22; XIV.*

## FOOD IN THE DESERT.

WE have left Egypt with the children of Israel, and are following them southward near the shore of the Red Sea, till they come to the valley which will lead them among the mountains of Sinai. As they journeyed southward sandy

hills were between them and the sea, and higher rocky hills made a wall along on the other side. There were few clouds to shade the sky, and the sun, even in the spring, was very hot. The water that fell in the winter rains had nearly disappeared, and there were at this season scorching southeast winds, full of stifling dust. It was restful and refreshing when they came to an oasis in the desert. You can hardly imagine how good the green and the shade and the water look after walking over the bare sand and stones. The place was Elim (probably Wady Ghurundel), where there were and still are good springs of water and palms and other trees. The name Elim means "trees." There they camped and, as it seems, rested nearly a month.

They journeyed on from Elim and soon their way drew nearer to the shore of the sea. They were now in the wilder-



Am Amara, coming near to Elim.

ness of Sin. The people cried to Moses and Aaron for food, and remembered the plenty that they had left in Egypt. The Lord sent them food, quails in the evening and manna in the morning.

The quails did not live in Sinai, but in the spring great flocks pass over, migrating from their winter home in Africa. They are not strong flyers; they go with the wind, and after crossing the water they are tired and settle down to rest. We think of such a flock of birds sent by the Lord at evening to the camp of Israel, flying along near the ground and easily caught. Later in the journey quails were sent to the people again. (Numb. xi.)

The manna did not come from any natural source. The

gums which drop in small quantities from the tamarisk and other trees were well known to the people. The manna was new and strange. It was bread from heaven, angel food made natural for the people to eat. It came with the dew and was found lying on the ground in the early morning. It was small and round like hoar frost or like coriander seed, pearly white in color, and sweet to the taste, like fresh



oil, or like wafers made with honey. The people gathered it early, for when the sun grew hot it melted. They crushed it in mortars, or ground it in their little mills, and baked it in pans and made cakes of it. They gathered it each day, an omer for every one (about two and a half quarts), and it spoiled if they tried to keep it until the next day. Only on the sixth day they gathered for two days, and on the Sabbath



there was none upon the ground. On that day the people rested.

By the Lord's command, Aaron filled a jar with manna, and by and by, when the ark was made for the commandments, the jar of manna was kept near it.

And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the



Elim, Wady Ghurundel.

children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh

to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God: And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small



The Written Valley, coming near to Rephidim. So called from many inscriptions on the rocks.

round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: \* for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they

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\* One meaning of "manna" is "what?"

gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth-day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.—*Exodus XV. 27; XVI.*

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## WATER IN THE DESERT: BATTLE WITH AMALEK.

THE journey southward by the Red Sea had brought the people to the valley which would lead them up into the heart of the mountains. It is called now Wady Feiran, and in the Bible Rephidim. (Wady is the Arabs' word for a valley where the water runs during the winter rains.) The high cliffs and peaks of the mountains are almost wholly of bare rock, with valleys of sand and gravel winding in and out among them. The scenery is very wild and yet not without beauty, although it is so barren, for the rock is stained with



all sorts of colors and is often very rich in the changing lights and shades.

If we follow up the Wady Feiran some miles from the sea, we come to the most fertile spot in all this region. Here



(Published by C. H. Graves, Phila.)

Amalekite battlefield.

is water, and many palms and groves of other trees, and even gardens, extend some four miles along the valley. The bare cliffs rise above the green on either side, and through branch valleys are had glimpses of one of the highest and finest of all the mountains (Mount Serbal). This is a paradise to the people of the desert.

The children of Israel were toiling through the hot, barren valley, no doubt looking forward to the refreshment further on. But there were people living in this country, the Amalekites, who wandered through all the region from Sinai to the south of Palestine. If they could they would keep the Isrealites from this garden spot among the mountains and from the springs of water. Then, in their thirst, the people cried to Moses, and the Lord gave them water in the desert.

And now the armed men of the desert came out to fight with the children of Israel. There was a gravelly floor between



(Photograph by G. L. Robinson.)

Wady Aleyat from side of Tahunch, Feiran; probably Moses' view as he watched the battle with Amalek.

the cliffs, where Joshua led the soldiers out to meet the enemy, and a little hill overlooking the valley, where Moses

stayed with the rod of God in his hand. The Lord gave the children of Israel the victory, but the Amalekites were their enemies for many years, even till the days of Saul and David.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is



Rephidim, Wady Feiran.

this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah,\* because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

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\* "Massah" means "proving" or "tempting," and "Meribah" means "strife."

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.



Palms in Wady Feiran.

And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it JEHOVAH-nissi: \* for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.—*Exodus XVII.*

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\* "Nissi" means "my banner."



## MOUNT SINAI: THE TEN COMMANDMENTS.

WE are in the very heart of the mountains. Here are great granite peaks (the highest is 8551 feet) from which there is a grand view over the mountains to the sea on either hand, and across the water to Egypt and Arabia. The view at sunrise or at sunset, with its soft lights and shades and colors, is said to be wonderfully beautiful.

One rough granite mountain is called Jebel Moosa. (Jebel means "mountain," and Moosa is "Moses.") At one



Coming near to Sinai: the cliff of Sinai, Ras Sufsafeh, in the middle of the picture.

side the mountain ends in a fine great cliff, seamed and scarred by the weather. (Ras Sufsafeh: Ras means "head," and Sufsafeh "willow.") We can stand on the top of the cliff and think that here Moses came and was taught by the Lord what the people should do. We look down into the broad valley below, with gravel floor, where most of the people were camped; and there are smaller valleys at either side where some of their tents were pitched. In one of these valleys now stands the Convent of St. Catherine, where monks still live. It is famous for a manuscript of the Bible (the Codex Sinaiticus) which was found in its library.

We must go down and stand in the sandy plain where the people stood. Bare rocky mountains were on either side. The stern cliff of Sinai rose up in front. Moses had been up into the mountain and had brought the command from the Lord that the people should prepare themselves, for on the third day He would "come down in the sight of all the people upon mount Sinai." Bounds should be set before the cliff that no one might go up into the mountain, nor even touch it with his hand. Then all the people heard the Ten Commandments. They are the Lord's own laws of life, which teach the ways in which every one must live to be happy in this world and in heaven.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the

smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. . . .

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.—*Exodus XIX. 1-13, 16-19; XX. 1-18.*

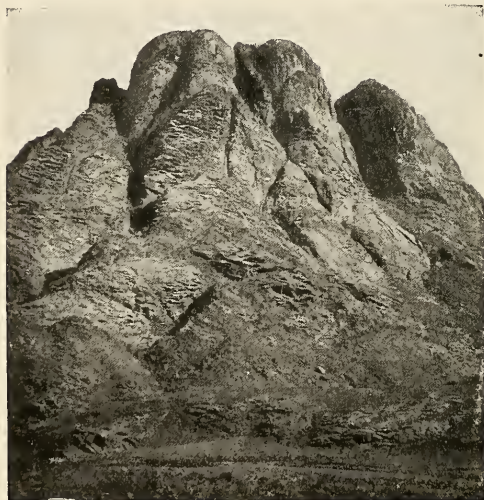
The Lord also wrote the Ten Commandments on two tables or tablets of stone. As you read the story you will learn that Moses broke the first tables which the Lord gave to him in the mountain, because the people were so disobedient: they made a golden calf to worship, such as they had seen worshipped in Egypt. But you will learn how other tables were made on which the Lord wrote the same words, and these were kept.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.



And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. . . .

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.\* And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when



The cliff of Sinai, from er-Rahah, the plain of encampment.

Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he

took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. . . .

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first

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\* Perhaps the meaning is that the writing on one table faced the writing on the other, as Moses held them one in each hand.

tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. . . . And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.—*Exodus XXXI. 18; XXXII. 1-6, 15-20; XXXIV. 1-4, 28-35.*



Image of the goddess Hathor.  
(Boulaq Museum.)

## THE TABERNACLE.

WE have learned how the Lord gave the Ten Commandments at Mount Sinai, first by a voice and then written on tables of stone. Now we learn what was done by the Lord's

instruction to keep the precious tables safe and holy. The ark was made, and the tabernacle was built and the ark was put in its inmost chamber.

All the people who were willing hearted brought gold and silver ornaments and brass (or copper) and shittim wood (believed to be the thorny acacia of the desert) and skins. The women spun and wove curtains, and the most skilful workmen took charge of the work. And Moses told them how every part of the tabernacle should be made, for the Lord had told him in the mount and had showed him the pattern.

On the ground the building was ten cubits wide and thirty cubits long. (The cubit is the length from the elbow to the



(Photograph by G. L. Robinson.)

Acacia trees, near Sinai.

end of the fingers, about a foot and a half, making the building forty-five feet long and fifteen feet wide.) It was divided into two chambers; the inner chamber, which was called the most holy place, was square; the outer chamber, called the holy place, was twice as long as it was wide.

The walls of the tabernacle at the back and on the two sides were made of heavy planks of shittim wood covered with gold. The planks stood on end and were ten cubits high, the same as the width of the building. Each plank had two tenons at the bottom which fitted into a silver base which rested on the ground. Poles run through rings in the side of the planks helped to stiffen the walls.



The coverings of the building were curtains. Remember that the people themselves lived in tents. The innermost covering was of "fine linen" in beautiful colors, perhaps in stripes, and embroidered with cherubim, which we may think of as angel forms. The most holy and the holy chambers were separated by a veil of this same beautiful cloth, supported by four poles covered with gold. This delicate cover was protected by a tent of coarser goats' hair cloth; over this was a cover of rams' skins dyed red, and over all, to keep it safe from the weather, a cover of leather, called in our translation "badgers' skins" and believed by some to have been the skins of seals or dolphins, from the Red Sea. /

The beautiful embroidered cover and the goats' hair tent were made, not in one piece, but in long, narrow curtains something like the boards of which the walls were made, and these curtains were joined into two sets, and these two into one by loops of blue and taches or couplings of gold and brass.

The front of the tabernacle was closed by a special curtain of bright colors and needlework, hung by golden hooks upon five pillars covered with gold, resting in sockets of brass.

Around the building there was a large yard

or court enclosed by a sort of fence five cubits high, half the height of the tabernacle walls, made of "linen" curtains hung upon little posts of brass, resting in bases of brass, but with silver hooks and caps. The whole court was one hundred cubits long and fifty cubits wide. At the east end, the direction in which the tabernacle faced, the curtain of the court for a length of twenty-five cubits was beautiful with bright colors and needlework. This was the gate.



(Published by C. H. Graves, Phila.)

Plain of encampment, from top of cliff.

Now we must look into the tabernacle. In the most holy place was the ark with the commandments in it, written upon the two tables of stone. The ark was a sacred chest made of shittim wood and covered with gold within and without. It was two and a half cubits long and one and a half cubits broad and high; that is, about three feet nine inches long and two feet three inches broad and high. There were four rings near the corners, two on the front side and two on the back, into which were put staves of shittim wood covered with gold, by which the ark was carried. The ark had a crown of gold about the edge. The lid, which was called the mercy-seat, was of solid gold, and from the two ends of it arose two cherubim, angel forms, which faced each other and stretched out their wings over the mercy-seat. The presence of the Lord was felt and answers were given "from above the mercy seat." He was called, "Thou that dwellest between the cherubim." (Ps. lxxx. 1.)

The outer chamber of the tabernacle was the holy place. Standing at the curtained doorway, on the right hand (which



(Published by C. H. Graves, Phila.)

Plain of encampment, from the foot of the cliff.

was the north side, as the tabernacle faced the east) stood a table made, like the ark, of shittim wood covered with gold. It had a border and a crown around it and four rings at the corners, in which the staves were put for carrying the table. Upon this table were golden dishes and two piles of thin loaves of bread called shewbread; six loaves were in a pile, with pure incense laid upon the

top. The shewbread was put in order upon the table every Sabbath; and that which was taken away was eaten by the priests in the holy place. (Lev. xxiv. 5-9.)

Opposite the table, on the left of one entering the tabernacle, was the "candlestick" or branching lamp, of pure gold. It was no doubt in general form like the lamp sculptured on the Arch of Titus at Rome, which pictures the triumph after the destruction of Jerusalem. (See page 461.)

It had a middle stem and three branches from each side, wrought in the form of knops and almond flowers, each ending in a little cup for oil. The lamp was carried upon one bar. The people brought the best olive oil for the light, and the priests trimmed the wicks and filled the lamps every morning and lighted them every evening. So the holy place was bright while the most holy place was dark.

There was one other thing in the holy place of the tabernacle just in front of the priest as he entered from the court, the little altar of incense. It was of shittim wood covered



Convent of St. Catherine and plain of encampment, Sinai.

with gold, a cubit square and two cubits high, with a crown of gold about it and horns, and two rings, one in each side, under the crown, in which the staves were put to carry it. Aaron burned sweet incense on this altar every morning when he trimmed the lamps and every evening when he lighted them.

In the court before the tabernacle there was a much larger altar. It was made of shittim wood covered, not with gold, but with brass or copper, and part of it was also of open work of brass. There were horns at the four corners. All the vessels and instruments of the altar were of brass. There were rings in the sides in which the staves were put to carry it. This altar was not for incense but for burnt-offerings, which were made every morning and evening and at many other times.

Between the altar and the tabernacle was placed the laver



of brass, which was made of the polished mirrors of the women. It was like a large basin resting upon a base. It was filled with water, for Aaron and his sons must wash their hands and feet before going into the tabernacle or offering sacrifices on the altar.

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod,\* and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets; the ark, and the staves thereof, with the mercy seat, and the vail of the covering; the table, and his staves, and all his vessels, and the shewbread; the candlestick also for the light, and his furniture, and his lamps, with the oil for the light; and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle; the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot; the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court; the pins of the tabernacle, and the pins of the court, and their cords; the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine

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\* The "ephod" was a beautiful vest of bright-colored linen embroidered with gold, which was made for Aaron the high priest. The "breastplate" was a square of linen beautiful with bright colors and gold, in which were set twelve precious stones. It was fastened upon the front of the ephod.

linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. . . .

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the



(Photograph by G. L. Robinson.)

Bedouin tents, near Sinai.

LORD commanded Moses. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses. And he put the golden altar in the tent of the congregation before the vail: and he burnt sweet incense thereon; as the LORD commanded Moses. And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. And he reared up the court

round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.—*Exodus XXXV. 4-29; XL. 17-38.*

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### THE SPIES: AARON'S ROD: SECOND GIFT OF WATER.

WE must keep the map before us and see how the children of Israel went when they journeyed on from Sinai. They followed the rough mountain valleys from Sinai north-eastward by Hazeroth to Ezion-geber, at the head of the Red Sea, and then passed up the desert valley which leads towards the Dead Sea. Having gone about half its length,



Hazeroth, Ain Hudherah.

they turned into the upland country on its west side. They were now drawing near to the South Country of Palestine. They camped at Kadesh, where there was no doubt some water and more of greenness than on the plains and hills about.



At Kadesh the people were at a gateway of the promised land. They rested there while twelve spies—a ruler from each tribe—went up through the land to learn what kind of a land it was and what kind of people lived in it. We must remember the names of two of the spies, Caleb of the tribe of Judah, and Joshua, Moses' servant, of the tribe of Ephraim.

The people had heard many things about the land of Canaan. The story of their fathers Abraham, Isaac, and Jacob had been told from one to another. We have heard the story, too, and we know some of the places which the spies would see. As they went up from Kadesh they would come first to the South Country. They passed the open pastures where the flocks of Abraham and Isaac used to graze, and so up into the hills. It was July or August, the time of the first ripe grapes. They passed Hebron, high among the hills, with rich valleys about it green with vineyards. Here Abraham had lived and here was the cave which Abraham had bought for a burial-place. Hebron was a very old town, perhaps one of the oldest in the land.

The spies found giants living in Hebron, the children of Anak. They lived, too, in some other towns, but afterwards they were destroyed, except in some Philistine cities.

But the spies did not delay at Hebron. We think of them passing on, perhaps, by Bethlehem and the hills where afterwards Jerusalem would stand. So the way led up by Bethel and Shechem. It is interesting to think of their passing



(Published by C. H. Graves, Phila.)

A pass in Wady el-Ain.

this place where Abraham and Jacob camped, where Jacob dug the well, and where Joseph had come looking for his brethren. They kept on, and saw the rich plain of Esdraelon and the hills of Galilee as far as Rehob, near the springs of the Jordan.

The spies came back after forty days, bringing pomegranates and figs to show the people, and the great bunch of grapes from the valley of Eshcol, which perhaps was near Hebron. They told the people about the good land rich and fertile, but also about the giants and walled cities, and made them afraid.

We remember some of the names of the native tribes. The Amalekites, a part of the same people who fought with the children of Israel near Sinai, were in the south; the



On the Red Sea shore.

Amorites, the highlanders, lived in the hills through the middle of the land; the Canaanites, the lowlanders, in the plains by the sea and by the Jordan. The Hittites were the remnants of an ancient people who were in Hebron and

other towns. Jebus, the city of the Jebusites, was where Jerusalem afterwards stood. Caleb and Joshua tried to quiet the people's fears, knowing that they would be able, with the Lord's help, to overcome all their enemies. But the people would not listen, and they were then told that they must wander in the wilderness forty years till all those who would not trust the Lord had died.

We think of the people as spending all these years in the region about Kadesh. There were few towns and there was little land good for farms and orchards, but still there were green places in some valleys where flocks could feed. The people lived in tents as the Bedouins do to-day, and moved about with their flocks from place to place wherever there was pasture. They also had the manna all these years.

And the LORD spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. . . . And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward,\* and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes. So they went up, and searched the land from the



(Photograph by G. L. Robinson.)

Ain Kadis (Kadesh-barnea?), looking west.

wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Esheol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Esheol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are

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\* By or into the South Country.



walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; \* and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against



(Photograph by G. L. Robinson.)

At el-Birein, in the South Country.

Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then

Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.—*Numbers XIII. 1-3, 17-33; XIV. 1-10.*

During the years that the children of Israel lived and wandered in the wilderness, some of the people rebelled

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\* Perhaps referring to the wars in which the people of the land were engaged.

against Moses and Aaron, saying that they ought not to make themselves rulers over their brethren; and the Lord gave the people a beautiful sign which should remind them always that the tribe of Levi was chosen to serve at the tabernacle and the family of Aaron was chosen from all the rest to be the family of priests.

Before we read about the sign, let me ask, How many of us have seen the little flowering almond trees in the gardens? The pink blossoms open very early, before the leaves, and are among the first signs of spring. In Palestine they open as early as January, and this, probably, is the reason for the Hebrew name for the almond, "watchful." The princes of the tribes perhaps carried rods as a sign of office.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses



(Published by C. H. Graves, Phila.)

Almond tree in blossom, Sinai.

brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the LORD commanded him, so did he.—*Numbers XVII. 1-11.*

Once before on the journey, when the people were thirsty, the Lord had given them water from the rock. And now again, in Kadesh, He gave them water in the same way. But this time Moses and Aaron did not help the people to trust in the Lord. Moses spoke as if it were he who was giving them water, and because of this the Lord told Moses and Aaron that they should not bring the people into the land.

We will read the story.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam \* died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and



The approach to Canaan from the wilderness of Kadesh.

against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place

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\* The sister of Moses and Aaron.



of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; \* because the children of Israel strove with the LORD, and he was sanctified in them.—*Numbers XX. 1-13.*

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### DEATH OF AARON: THE BRAZEN SERPENT.

THE forty years were almost passed, and it was time for the people to take up their journey to the promised land.



The Kazneh, or Treasury, of Pharaoh, probably a temple, Petra.

They were to come into the country from the east, by the gate-way of the Jordan.

On the east side of the great valley which leads south

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\* "Meribah" means "strife."

from the Dead Sea to the Red Sea was a rough, mountainous country with upland pastures and deep, narrow valleys. About midway, where the mountains rise the highest, they are called Mount Seir. Here are the cliffs with caves which in Abraham's day were the homes of the cave-dwellers, the Horites. And here, long after the time of our story, in the Roman days, the buildings of Petra the "rock city" were



Ed-Deir, the Monastery, probably a temple,  
Petra.

cut out. Near by, in Mount Seir, we may believe, was the high top called Mount Hor. The natural wildness of the scenery, the carved buildings, and the bright and rich colors of the rock make Petra strange and beautiful.

The people of this mountain country were the Edomites, the descendants of Esau, Jacob's brother. But they were not friendly to the children of Israel, and would not let them pass through their country. So the people must go a

long way to the south to go around the land of Edom.

We must read about something that happened in Mount Hor, and something else that happened as they were journeying around the land of Edom.

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long

time; and the Egyptians vexed us, and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us



Mount Hor and mountains of Edom.

forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.



In the gorge, Petra.



And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the LORD commanded: and they

went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel. . . .

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of



(Published by C. H. Graves, Phila.)

The Kazneh, seen through the gorge,  
Petra.

Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.—*Numbers XX. 14-29; XXI. 4-9.*

## BALAAM'S BLESSING.

THE children of Israel were journeying down towards the head of the Red Sea to compass the land of Edom when they were bitten by the fiery serpents. Their journey is described in Numbers xxi. and Deuteronomy ii. and iii. They made a circuit around Edom and turned northward through the pasture country east of the Dead Sea. They passed by the Moabites and the Ammonites, who, like the Edomites, were related to them, being descendants of Lot, the nephew of Abraham. But they conquered two kingdoms of the Amorites in this eastern country: the land of king Sihon, south of the brook Jabbok, and Bashan, north of the Jabbok, which was ruled by the giant king Og. The Jabbok is a brook which runs into the Jordan about half-way between the Dead Sea and the Sea of Galilee.



(Photograph by Putnam Cady.)

The brook Jabbok.

Then the people encamped in the plains of Jordan among the acacia trees, not far from the Dead Sea. The bluffs of the upland pastures rose above them, and from some high points people could look down upon their camp in the plain below.

Now we hear of Balaam. He was a prophet. Pethor, his home, seems to have been a town on the Euphrates River. Here in the far East there still remained some wise men who had knowledge of the Lord and of heavenly things, handed down from the ancient time. Long years after this

there were wise men in the East who knew something of the Lord. Messengers came from Balak, king of Moab, to Balaam's home with a present, asking him to come and curse the children of Israel.

Balaam would gladly have done what they asked, but the Lord forbade him and he dared not go.

Balak sent again more and more honorable messengers than at first. Balaam wished in his heart to go with them, and this time the Lord let him go, but he must speak only the Lord's words.

Balaam's real wish was to do Israel harm; for, although

he spoke the blessing from the Lord, he made Balak lead the people into idolatry and wickedness. (Rev. ii. 14.)

As Balaam was on his journey, the Lord sent His angel to meet him in the way, to warn him to speak only what He should give him to speak. The Lord caused it to seem to Balaam that words came from the mouth of his ass. It was a sign of the Lord's power, which made him more willing to obey.

When Balaam came to Balak, although the king offered great rewards, he dared not speak but as the Lord told him.

We see the king of Moab taking Balaam to a mountain-top from which they could see part of the camp of Israel lying in the plain of Jordan below. Many mountain-tops in that country still show the remains of altars and other signs of idolatry. This mountain was one used for the worship of Baal the sun god. They built seven altars and offered sacrifices, but the Lord gave only words of blessing for Israel. The king took Balaam to another top where they could see a part of the camp. Again they built seven altars and made



(Copyright, 1904, by Putnam Cady.)

Mouth of the river Arnon.



sacrifice, but again the Lord gave only blessing. Once more the king took Balaam to a third mountain, this time where he could see all Israel "abiding in his tents according to their tribes," and here again he blessed them from the Lord.

Let us read the story, and see how different the words of Balaam's prophecy are from common words. They were not Balaam's words, but the Lord's. You will see in them a promise of the Lord's coming.

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode



(Photograph by Putnam Cady.)

Callirrhoe River entering the Dead Sea.

with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them:

peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.



(Photograph by Putnam Cady.)

Carved wall of palace at Mashita, Moab.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn

in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the

eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth.



(By permission of Palestine Exploration Fund.)

The citadel, Rabbath Ammon.

And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he



stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

Balak the king of Moab hath brought me from Aram, out of the  
mountains of the east,  
Saying, Come, curse me Jacob,  
And come, defy Israel.  
How shall I curse, whom God hath not cursed?  
Or how shall I defy, whom the LORD hath not defied?  
For from the top of the rocks I see him,  
And from the hills I behold him:  
Lo, the people shall dwell alone,  
And shall not be reckoned among the nations.  
Who can count the dust of Jacob,  
And the number of the fourth part of Israel?  
Let me die the death of the righteous,  
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said,

Rise up, Balak, and hear;  
Hearken unto me, thou son of Zippor:  
God is not a man, that he should lie;  
Neither the son of man, that he should repent:  
Hath he said, and shall he not do it?  
Or hath he spoken, and shall he not make it good?  
Behold, I have received commandment to bless:  
And he hath blessed; and I cannot reverse it.  
He hath not beheld iniquity in Jacob,  
Neither hath he seen perverseness in Israel:  
The LORD his God is with him,  
And the shout of a king is among them.  
God brought them out of Egypt;  
He hath as it were the strength of a unicorn.\*  
Surely there is no enchantment against Jacob,

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\* A wild ox of great size and strength.

Neither is there any divination against Israel:  
 According to this time it shall be said of Jacob and of Israel,  
 What hath God wrought!  
 Behold, the people shall rise up as a great lion,  
 And lift up himself as a young lion:  
 He shall not lie down until he eat of the prey,  
 And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar. And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.



(Published by C. H. Graves, Phila.)

An old high place of Baal, Petra.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said,

Balaam the son of Beor hath said,  
 And the man whose eyes are open hath said:  
 He hath said, which heard the words of God,  
 Which saw the vision of the Almighty,  
 Falling into a trance, but having his eyes open:  
 How goodly are thy tents, O Jacob,  
 And thy tabernacles, O Israel!  
 As the valleys are they spread forth,  
 As gardens by the river's side,  
 As the trees of lign aloes which the LORD hath planted,  
 And as cedar trees beside the waters.  
 He shall pour the water out of his buckets,  
 And his seed shall be in many waters,

And his king shall be higher than Agag,  
 And his kingdom shall be exalted.  
 God brought him forth out of Egypt;  
 He hath as it were the strength of a unicorn:  
 He shall eat up the nations his enemies,  
 And shall break their bones,  
 And pierce them through with his arrows.  
 He couched, he lay down as a lion,  
 And as a great lion: who shall stir him up?  
 Blessed is he that blesseth thee,  
 And cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said,

Balaam the son of Beor hath said,  
 And the man whose eyes are open hath said:  
 He hath said, which heard the words of God,  
 And knew the knowledge of the Most High,  
 Which saw the vision of the Almighty,  
 Falling into a trance, but having his eyes open:  
 I shall see him, but not now:  
 I shall behold him, but not nigh:  
 There shall come a Star out of Jacob,  
 And a Sceptre shall rise out of Israel,  
 And shall smite the corners of Moab,  
 And destroy all the children of Sheth.\*  
 And Edom shall be a possession,  
 Seir also shall be a possession for his enemies;  
 And Israel shall do valiantly.  
 Out of Jacob shall come he that shall have dominion,  
 And shall destroy him that remaineth in the city. . . .

And Balaam rose up, and went and returned to his place: and Balak also went his way.—*Numbers XXII., XXIII., XXIV. 1-19, 25.*

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\* Or "the sons of tumult." (Revised Version, margin.)



## LAST WORDS OF MOSES.

THE children of Israel were in the plains of Jordan on the east side of the river, where Balaam saw them "abiding according to their tribes." It was the eleventh month of the fortieth year since the people came out of Egypt. In a few weeks they would cross the Jordan and keep the Pass-over in the promised land. But before that, Moses would die. He spoke these last earnest words to the people, repeating again the law which the Lord had given them at Sinai,



In the promised land: the spring at Cæsarea Philippi, one of the main sources of the Jordan.

entreating them to keep it faithfully in the land which was about to be their home. See the old man, now a hundred and twenty years old, talking as with his little children.

These are some of the words that the Lord gave him to say to the people.

Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that

thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.\*

And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget



(Photograph by Putnam Cady.)

Plain of Shittim, east of Jordan: camel carrying a boat.

the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (for the LORD thy God is a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the LORD your God, as ye tempted him in Massah.†

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\* Some of the Jews wrote parts of the law on little strips of parchment and folded them up in little boxes called phylacteries, which they tied upon their foreheads and on their arms. They also put words from the law into little boxes and nailed them to the door-posts. Was this what the Lord meant that they should do, and what He wants us to do?

† The first time that the Lord gave the people water from the rock. They tempted Him by doubting His good care, and demanding that He should do what they asked. "Massah" means "proving" or "tempting."

Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, to cast out all thine enemies from before thee, as the LORD hath spoken.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these



(Photograph by Putnam Cady.)

North shore of Dead Sea, looking east.

statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. . . .

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and



vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.\* When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might



(Photograph by Putnam Cady,)

Mountains of Nebo.

prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.—*Deuteronomy VI., VIII.*

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\* Read this further description of the abundant water of the land, in Deuteronomy xi. 10-12: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year."

We must read also how the Lord let Moses see the promised land, which he was not to enter. The time was near for Moses to die, and he blessed the people as an old father used to bless his children before his death. Then he climbed to the top of Mount Nebo, which is still called Neba, "height," rising nearly four thousand feet above the plain.

From this mountain-top the Lord showed Moses the land. He looked northward over the land of Gilead on the east side of the Jordan, towards Mount Hermon and Dan where the Jordan rises. Some who have visited the mountain say that



(Photograph by Putnam Cady.)

Spring of Moses, at foot of Mount Nebo.

Mount Hermon itself can be seen. Then he looked westward over the land of Canaan. It is called by the names of the tribes to whom it soon was given. Naphtali reached to Mount Hermon. Manasseh lay in the middle of the land, including Mount Ebál and Mount Gerizim, which are plainly seen from Nebo. Ephraim lay south of Manasseh, and Judah, just across the Dead Sea, stretched away to the west towards the Mediterranean. Still to the left lay the open pastures of the South Country. Near by was the deep plain of Jordan, with

Jericho at the foot of the bluffs across the river, with its groves of palms. Zoar was a city of the plain, which we learned about in the story of Abraham and Lot. It was probably close under the mountain, near the northern end of the Dead Sea.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.—*Deuteronomy XXXIV.*

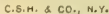
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## CROSSING THE JORDAN.

JOSHUA became the leader of the people after the death of Moses. He had been Moses' servant. We first learned of him when he led the men who fought with Amalek, before the people came to Mount Sinai. He was with Moses in Mount Sinai when the first tables of stone were broken. We remember him also as one of the spies, one of the two who encouraged the people not to be afraid to go into the land. Now he was to be the one, in the Lord's strength, to lead them in.

The way led across the Jordan. We must know what sort of a stream the Jordan is which forms the eastern border of the Holy Land, and which opened as a gate to let the chil-





SCALE OF MILES

Longitude  $35^{\circ}$  East from  $30'$  Greenwich



dren of Israel pass in. It comes from the large springs under Mount Hermon, and runs down hill very fast. That is the meaning of its name, the "descender." At the Sea of Galilee it is six hundred and twenty-five feet lower than the Mediterranean Sea. It rests awhile in that lovely lake and runs out at the southern end and hurries on, still descending. When it meets the salt water of the Dead Sea, it is nearly thirteen hundred feet below the ocean level.

Brooks run into the river from the hills on both sides. Near where the Jabbok meets the Jordan the mountains crowd close upon the river. Here we think of Adam and Zaretan. The name Adam, meaning "red," is due perhaps to the red color of the clay soil at this place. Below this narrow pass the valley widens, till at Jericho the meadows are some eight miles across between the hills on the east and west.

The sun beats down into this sunken valley and makes it very hot. "The time of har-

vest" here is earlier than in other parts of the land,—in April and May. At this season the warm sun melts the snow-drifts on Mount Hermon, and "Jordan overfloweth all his banks." This was the season in which the children of Israel crossed.

We must not think that the Jordan ever overflows the great meadows. Along through the middle of the meadow is a lower bed about a mile wide, which is grown up with a thicket of trees. The river winds among them sweeping the overhanging branches, here and there rippling on a beach of stones, or washing against a high clay bank until it undermines it and the earth falls into the stream. The river



(From stereograph, copyright by Underwood & Underwood, N. Y.)

The Jordan and its banks.



is about one hundred feet wide, as wide as a broad street, but there are shallow places where it can be forded. When it is swollen it overflows among the trees, but never reaches to the meadows.

Let us also remember who the people of the land were before the children of Israel took it. There were the Canaanites, the lowlanders, by the sea and in the Jordan valley. The Hittites and Hivites were remnants of ancient peoples, living in several towns. The Perizzites were "villagers" of the middle part of Canaan. Of the Girgashites nothing is known but their name. The Amorites were the "highlanders," and the Jebusites lived upon the hills where Jerusalem afterwards stood.

The children of Israel moved their camp near to the Jordan River. The ark must now go first to lead the way. When the ark was carried, the priests went into the tabernacle and laid the veil over it, and over this a cover of skins, and over this a cloth wholly of blue or purple. Then the Levites, whose duty it was, lifted it by its staves to their shoulders and carried it on before. Now the priests took up the sacred burden and moved towards the river bank. The people followed at a distance, leaving a space of two thousand cubits (three thousand feet) between them and the ark. As we read the story you will see what happened when the ark came to the river. As soon as the feet of the priests who bore the ark touched the stream, it was divided and the river-bed was left dry. Whether the Lord used some natural means to divide the river, as He sent the east wind to divide the Red Sea, we are not told. But we know that it was done by the Lord's power in His commandments.

Now after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I

sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the



Mount Hermon, with snow.

servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.\* And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

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\* It is explained in Numbers xxxii. that the tribes of Reuben and Gad desired the pasture land east of Jordan because they had "a very great multitude of cattle."

According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage. . . .

And Joshua rose early in the morning; and they removed from Shittim,\* and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; † and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry

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\* From the groves of shittim trees, where they had been camping.

† The Revised Version reads, "a great way off at Adam, the city that is beside Zaretan."



ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And

Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua: and the people hasted and passed over. And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And the LORD spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the



(Published by C. H. Graves, Phila.)

North shore of Dead Sea, looking west.

LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve



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The Jordan, pilgrims' bathing place.

stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we

were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever. . . .

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.—*Joshua I., III., IV., V. 10-12.*

## THE TAKING OF JERICHO.

THE children of Israel were still in the broad meadows of the Jordan, but they had crossed the river into the promised land and were camping at Gilgal. The first city of the land which they were to take was Jericho. Nowadays the name Jericho is given to a poor little village of huts out in the plain towards Gilgal. In the Gospel days Jericho was a city standing back in the edge of the plain just where the brook Kelt and the road from Jerusalem come out from the hills. But the old Jericho of the time of Joshua was a mile

further north. The fine spring called Elisha's fountain is still there, coming out from the foot of a hill which is formed in part by the ruins of the old city. From this hill of ruins you look out over the broad plain; and behind it is a stern weather-beaten cliff with caves in which hermits live. The mountain is called Karantel (from the Latin *quadraginta*, forty) in memory of the Lord's forty days in the wilderness.

The name Jericho means the "fragrant place." There were fine gardens and orchards there when the rich sunny plain was carefully watered and tended. It was called "the city of palm trees." The city had a wall about it and strong gates, as was usual in the old time. Many Eastern cities still have such walls, and gates that are shut at night. The gates of Jericho were now kept shut for fear of the Israelites.

The story tells us how Jericho was taken. It was not the people's own power that threw down the walls, but the power of the Lord in the commandments and the ark, the same power which had divided the Jordan for the people to pass over.

We shall read that the children of Israel destroyed the people and even the cattle and sheep of Jericho and of some other towns which they took. It shows the evil state of the children of Israel, that they were allowed to do such things, and that they could not in any gentler way be kept from falling into the wicked ways of the people of the land. You see another reason for the commands to destroy, and to save nothing from a conquered city, when you know that these enemies picture the wrong thing in ourselves, which with



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Plain of Jericho, looking north.



the Lord's help we ought to overcome not partly but entirely.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.



Elisha's fountain, ancient Jericho.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark

of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, even it, and all that are therein, to the LORD: . . . And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.—*Joshua V. 13-15; VI. 1-21.*



(Photograph by W. R. Richards.)

On the plain of Jericho.

## BLESSINGS AND CURSES.

AND now we read of a solemn gathering of the tribes at Shechem, soon after their coming into the land, that the people might hear again the law, and promise to be faithful to the Lord. Moses had commanded them to hold this meeting: this was his charge, which we read in Deuteronomy xxvii.

And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and

plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones,



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Shechem, from Mount Gerizim: Recess  
in mountain-side, in the foreground.

which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly.

And Moses and the priests the Levites spake unto all Israel, saying,

Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.—*Deuteronomy XXVII. 1-13.*

The place of meeting was in the very centre of the land. Here there are two mountains, Mount Ebal on the north and Mount Gerizim on the south, with the valley of Shechem between them. It is a remarkable valley; all travellers who climb the mountain-sides are surprised at the distinctness with which sounds and voices from the city below are heard. At the highest part of the valley there is a recess in the mountain on either side which seems as if made by nature for the gathering of the tribes, six on each side of the valley. Here



they listened to the law as Joshua read it, and answered, Amen, from the side of Ebal, to the curses, and from Gerizim, to the blessings.

Then Joshua built an altar unto the LORD God of Israel in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the



Mount Ebal: the recess in the mountain side.

stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.—*Joshua VIII. 30-35.*

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## THE LEAGUE WITH GIBEON.

AFTER Jericho, the next city taken by the children of Israel was Ai. It was high up on the hills near Bethel. Then a league of friendship was made with the people of Gibeon,

and it came about in a strange way. First, you must find Gibeon on the map, five or six miles northwest from Jerusalem. There is a beautiful meadow there with hills about it, and out of this green rises a low double-topped hill with a town upon it. It is el-Jib, the old Gibeon.



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Gibeon.

At the time that the children of Israel came into the land, there were some of an ancient people, the Hivites, living in Gibeon and in other towns near by. Gibeon was the chief of this little group of towns, and it will be enough if you remember where it

stood, and that there were other towns near by in league with Gibeon. They lived, you see, only twenty-five or thirty miles from Gilgal, where the children of Israel were camped, a journey that they might easily make in a single day. But you will learn what they did and what they said, as we read the story.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; \* and old shoes and clouted † upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Feradventure ye dwell among us; and how shall we make a league

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\* The bottles were not of glass, but skins, probably the skins of kids, the legs being sewed or tied up and the neck serving as the neck of the bottle. Such bottles are still used in the East, and larger skins are used for water.

† "Clouted" means "patched."

with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore



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Preparing water skins, Hebron.



(Photograph by E. W. Strawbridge.)

Water skins, Jerusalem.

against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore



we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.—*Joshua IX.*

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### THE LAND CONQUERED AND DIVIDED AMONG THE TRIBES.

WHEN it was known that the Gibeonites had made a league with the children of Israel, the kings of the southern part of Canaan, five of them, with the king of Jerusalem as their leader, came against Gibeon. Joshua came with an army to help the Gibeonites. The five kings were defeated and killed and all the southern part of Canaan came into the hands of the children of Israel.

Before we read the story find on the map Beth-horon, a little to the northwest of Gibeon. There were two Beth-horons, Upper and Lower. When you stand at Upper Beth-horon you are on the edge of the highland which makes the backbone of the land of Canaan, and look out over lower hills and the broad green plain of Philistia to the Mediterranean Sea. A rocky pass, narrow and steep, leads down to Lower Beth-horon at the foot of the hills.

It was here that the children of Israel overtook their enemies as they fled from Gibeon towards the Philistine country. Great hailstones also fell and killed many of them, and the children of Israel chased them far into the Philistine

plain, to Makkedah near Ekron. Here there were caves and in one of them the five kings hid themselves.

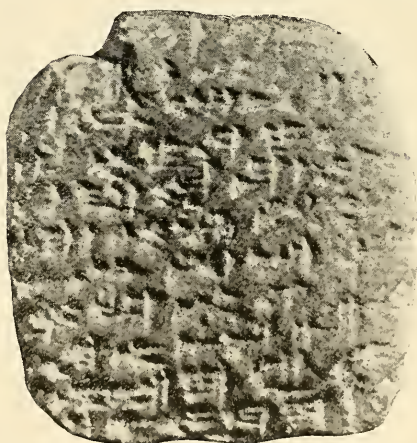


(By permission of Palestine Exploration Fund.)

Excavations at Lachish.

Perhaps Joshua was standing at Upper Beth-horon when he cried, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Gibeon was in the south-east, and Ajalon the same distance away to the southwest. Our sun could not stand still without destroying this earth and all the other planets, but we may believe that a light was given to the children of Israel by the Lord, so that it seemed to them that the sun and moon stood still to help them for a whole day.

The words which Joshua spoke to the sun and moon were written in the Book of Jasher, which was a book of sacred prophecy, a part of the Ancient Word, which was the Bible before our Bible was written.



(By permission of Palestine Exploration Fund.)

A letter written at Lachish in Joshua's day :  
written on both sides, actual size.

After the battle Joshua and his army made a wide circuit through the southern country, going as far to the south as Kadesh. They destroyed many cities, among them the old town of Hebron. The Philistine city Lachish, one of those which had made war, was also taken. It was a very strong city as we know from the ruins of great walls, twenty-five to thirty feet in thickness, which remain. Other interesting things have been found at Lachish, among them a letter of about the time of Joshua, written on a clay tablet and baked hard, which was a common way of writing in those days.

So all the southern part of Canaan was conquered by the children of Israel in the strength which the Lord gave them, and they came back to the camp at Gilgal.



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The waters of Merom and Mount Hermon.

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir, king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the



king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slaek not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they



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Weaving papyrus matting, near Lake Merom.

fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;  
And thou, Moon, in the valley of Ajalon.  
And the sun stood still, and the moon stayed,  
Until the people had avenged themselves upon their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. . . .

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and

their land did Joshua take at one time, because the LORD God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.—*Joshua X. 1-14, 40-43.*

After this the kings of the northern part of Canaan gathered their armies together, with many horses and chariots, at the waters of Merom, the lake through which the Jordan runs before it reaches the Sea of Galilee. Their leader was Jabin king of Hazor, a city on the highland to the north-west of Lake Merom. The kings were beaten in the battle, and the northern part of Canaan came into the power of the children of Israel.

Then the holy tabernacle was set up in Shiloh, "the place of peace," or "of rest." Shiloh was near the middle of the land, a little off the main road, on a hill, with a meadow about it, and this shut in by higher hills. The people gathered in this peaceful place and lots were drawn before the Lord, to know where the tribes which had not already found their homes should live. The map shows you nearly how the land was divided among the tribes.

So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.—*Joshua XI. 23.*

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## DEFEAT OF THE CANAANITES BY DEBORAH AND BARAK.

JOSHUA had died, and after him the children of Israel had no settled leader for nearly four hundred years, not till the days of Samuel. During this time the people often forgot the Lord and were led away to the worship of idols. Then some enemy would oppress them, and the Lord would raise up a leader to deliver them. These leaders were called judges. We must read about some of them.

At one time the enemies were the Canaanites, the "lowlanders," living especially by the Jordan and in the seashore plain. Jabin king of Hazor was their leader. It was a

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\* Not Goshen in Egypt, but a district perhaps between Gaza and Gibeon.

different Jabin from the one who ruled in Hazor in the days of Joshua. The other Jabin had chariots in his army, and this Jabin had nine hundred chariots of iron. They were with Sisera, Jabin's captain, at Harosheth.

See on the map where Mount Carmel juts out into the sea. North of Carmel is a broad plain for some distance along the shore; further inland is the great, rich plain of Esdraelon. The hills of Galilee at one point come close to Carmel, leaving only room for the brook Kishon to run through towards the sea. Just here was Harosheth, looking one way upon the seashore plain and the other upon the great plain of Esdraelon; and here the chariots were stationed to guard this gate-way and command the plains. Esdraelon is a beautiful meadow, green or checkered with many-colored crops, and in the old time dotted with many towns, stretching away twenty miles to the hills that shut it in. On the east are three mountains: Tabor is furthest north, an even-shaped rounded mountain rising steeply from the plain; Little Hermon is next, and Gilboa is furthest south. Between them narrow strips of green reach like fingers down to the Jordan.

At this time Deborah a prophetess judged Israel. Can we find her home? It was in the tribe of Ephraim, between Ramah and Bethel. She called Barak to lead the army of Israel. Can we find his home? It was in the tribe of Naphtali, at Kedesh, not far from Hazor. The army was from the tribes nearest at hand, Naphtali and Zebulun. Deborah and Barak gathered soldiers on Mount Tabor. Princes of Issachar were also with them, who lived in the great green plain below.



(From stereograph, copyright by Underwood & Underwood, N. Y.)

Mount Tabor, from the west.



Sisera and his chariots came out from Harosheth into the plain towards Tabor, and the army of Israel came down from the mountain and met them in the plain. In their thanksgiving for the victory Deborah and Barak sang, "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away. . . . Then were the horsehoofs broken by the means of the pransings." Perhaps there was hail such as helped Joshua and the children of Israel at Beth-horon. The rain also swelled the stream and made the meadow along its banks a mire, in which the horses and chariots sank. So "Sisera lighted down off his chariot, and fled away on his feet," northward.



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Harosheth.

There were some tents pitched on the highland west of the Sea of Galilee, near the oak of Zaanaim, belonging to a part of the family of the Kenites, descendants of the old priest of Midian, the father-in-law of Moses. The Kenites had come with the children of

Israel into the land of Canaan. Most of them lived in the south, but Heber had separated from the rest of his people and had pitched his tent in the highland west of the Sea of Galilee. They were at peace with their strong neighbor Jabin king of Hazor, but they still wished well to their old friends the children of Israel. So Sisera fleeing from the battle came to the tent of Heber. What befell him there, we shall learn as we read the story.

And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came

up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah



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River Kishon and Mount Carmel.

arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with

him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of



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Plain of Esdraelon and Mount Tabor.

the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, Behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan. . . .

And the land had rest forty years.—*Judges IV.; V. 31.*

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## VICTORY OF GIDEON OVER THE MIDIANITES.

WE learned of one enemy of Israel who had chariots of iron. Again the people forgot the Lord and the Midianites troubled them. The Midianites were a different kind of enemy from the Canaanites. You remember the old home of these people by the arm of the Red Sea, where Moses lived when he fled from Egypt. They roamed through the country far to the east and north. They were wandering people like the Bedouins of to-day, living in their black tents of goats' hair, which they moved about from place to place. They had their flocks for which they must find pasture and water, and their camels with which they did trading between one country and another.

The Midianites, when they could, crossed over the Jordan from the east when the harvests were ripe in the land of Canaan. They crossed below the Sea of Galilee, and came up the green valley that leads between the mountains of Gilboa and Little Hermon, into the great rich meadow of Esdraelon; and sometimes they would go over to the sea-shore plain as far as Gaza. When they came they pitched



their tents where they pleased, and took all that they could of the grain, and pastured their camels and their flocks on the rest. They carried off the flocks of the Israelites too, and took themselves away again across the Jordan. To this day, if the people in the plain of Esdraelon should raise a good crop, the Bedouins would be sure to come just as the Midianites came in the old time and carry it away.

No wonder that the children of Israel were afraid and hid themselves in caves when the Midianites came like a swarm of locusts, eating up every green thing. The Amalekites and the children of the East came with the Midianites, wandering people like themselves. Where have we heard of the Amalekites before?

The Lord sent a leader to deliver the children of Israel; it was Gideon. He lived in the tribe of Manasseh, in a town



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Jezreel and Mount Gilboa.

called Ophrah, not far from Shechem. Gideon was afraid like all the rest of the people, and was threshing out wheat in a wine-press to hide it from the Midianites.

The threshing-floor was usually a piece of ground made level, or sometimes a smooth ledge of rock, just outside the village, where the grain was brought from the field to be threshed and winnowed. Later in the chapter we read of "the floor." A wine-press in that country was usually a vat cut in the rock, where the grapes were trodden out. Such a vat would be a good place to hide the wheat.

Now find on the map the three mountains, Tabor, Little Hermon, and Gilboa, which stand at the east side of the great plain of Esdraelon. To the north of Mount Gilboa

between it and Little Hermon, which is the same as the hill Moreh, is a wide branch of the plain stretching down to the Jordan. The town of Jezreel stood at the northwest end of Gilboa, on the foot-hills above the plain, and gave its name to the valley near by. There is a beautiful great spring under the cliff on the north side of the mountain, which makes a large pool where the cattle drink and cool themselves, and runs down towards the Jordan. This is probably the well of Harod, near which Gideon and his army camped. The Lord would give them the victory; but some of the men must first be sent home lest they should say, "Mine own hand hath saved me."

All who were afraid were told to go home. Ten thousand men were left; still too many. As the Lord commanded,



A Bedouin head.

Gideon brought them to the great spring. Some kneeled down to the water to drink, and some lapped as a dog lappeth, stooping and putting their hand to their mouth. There were three hundred who drank so, not lingering comfortably by the water but snatching it as they went. These the Lord said should go with Gideon, while all the rest were sent to their tents.

In the night, the Lord scattered the great host of Midian before Gideon and his little band. They fled by the way they had come, down the valley to the Jordan. Beth-shittah, "the place of the acacia trees," and the other towns named, were probably in the plain not far from Bethshean which you find on the map.

We must read together this grand story of the Lord's help.

And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and

caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, that the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be

with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out



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Plain of Esdraelon and Little Hermon.



the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: \* this day it is yet in Ophrah of the Abi-ezrites. . . .

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of



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Gideon's spring, under Mount Gilboa.

Jezeel. But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for

he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now there-

\* Jehovah send peace.

fore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.\* And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come,

behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread † tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.



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The stream from Gideon's spring.

\* Probably a name for a part of Mount Gilboa.

† We think of a thin round cake overturning the tent as it rolled along.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers

that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the



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Bethshean: hill on which the citadel stood.

host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.—*Judges VI. 1-24, 33-40; VII.*

## SAMSON AND THE PHILISTINES.

THE Philistines lived along the sea-coast of Canaan, in the broad meadows between the Mediterranean Sea and the hills which make the body of the land. The northern part



of this country was the plain of Sharon. The meadows were great grain fields, and where a hill-side was not planted it was bright with flowers. There were many towns, and five chief cities. One of these cities was Ashkelon, by the sea-shore, and another was Gaza, still further south. The Philistines worshipped idols; one of them was Dagon, which had the head and hands of a man and the body of a fish.

In the border country where the meadows meet the high-land there are beautiful sunny valleys reaching in among the hills, and fine views from the hill-tops out over the plain. One of the loveliest of these valleys is that of Bethshemesh, "the house of the sun," nearly west from Jerusalem. We shall learn about Bethshemesh by and by, but the place that interests us now is a little town high on a hill-top on the



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Looking up the valley of Bethshemesh; Zorah is on the white-topped hill near the left of picture.

north side of this valley. It was called Zorah in the old days, and was Samson's home. It was in the lot given to the tribe of Dan.

The lot of Dan and also the lot of Judah reached to the sea, but the Philistines were strong and warlike people and the children of Israel never took their country from them. At the time of our story Israel had disobeyed the Lord, and the Philistines oppressed them for forty years.

In those troubled days, Manoah and his wife lived in the little town of Zorah, on its high hill overlooking the sunny

valley and the Philistine plain. An angel came to tell them that Samson should be born. The angel said that he should be a Nazarite. The name means "set apart" for the Lord, and there were strict rules for the Nazarites to keep. (Numb. vi.) Some were Nazarites only for a certain time; others, like Samson, for all their life. Among other things, during the time of his vow, a Nazarite must not drink wine nor eat grapes, and his hair must not be cut. Samson was born and lived in Zorah in the tribe of Dan, on the edge of the Philistine country.

We shall read about his marriage to a Philistine woman of Timnath. The ruins of the town are now called Tibneh, among the hills a little southwest of Zorah. It was the custom in that land for the parents to arrange the marriage. So Samson asked his father and mother to get the bride for him, and it was as they went with him to arrange the marriage that we learn first of the great strength that the Lord gave to Samson. He used his strength against the Philistines many times, and they were very much afraid of him.

We shall read too how Samson's enemies tried to find out the secret of his great strength. At last they succeeded by the help of Delilah, who lived in the valley of Sorek, the valley which leads out from Zorah into the Philistine plain. But I have told enough so that we shall understand the story as we read it.

And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come

again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field; but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering,\* and offered it upon a rock unto the LORD: and the angel did



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Ploughing: plain of Sharon.

wonderously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these. And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.†

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and

\* The Revised Version reads "meal offering." It was of meal or flour, perhaps mixed with oil.

† Eshtaol was a little east of Zorah, and "the camp of Dan" was the open valley between the two towns.



his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared



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A wedding procession of Judæa.

against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And

he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,

And out of the strong came forth sweetness.

And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh

day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them,

If ye had not ploughed with my heifer,  
Ye had not found out my riddle.

And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend. . . .

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as



(By permission of Palestine Exploration Fund.)

The shore at Ashkelon.

another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Sampson. And there were liars in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said

unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head: for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the



(Photograph by G. L. Robinson.)

Gaza.

LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the



lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.—*Judges XIII., XIV., XVI. 4-31.*

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## MICAHA AND THE DANITES.

THE Book of Judges gives us sad pictures of the life among the children of Israel. "In those days there was no king in Israel, but every man did that which was right in his own eyes." Many of the people had forgotten the Lord and His tabernacle in Shiloh, and worshipped idols.

Micah lived among the hills of Ephraim, the very tribe where Shiloh was, yet he had a room in his house as a little temple of his own, and two images of silver, a molten and a graven image. For the molten image the metal was melted and cast, the graven image was carved with a tool. The ephod was strictly the sacred vest made for the priest; but it seems sometimes to mean an image dressed in sacred garments. Teraphim also means an idol. At first Micah made one of his sons his priest, but afterwards a Levite from Bethlehem who was looking for a home became his priest. The tribe of Levi, to which Moses and Aaron belonged, had been appointed to be priests and to care for the sacred things. They had no home by themselves, but were given certain towns among the other tribes.

There came one day five men who knew the priest and recognized his voice, and they lodged at Micah's house. They were Danites from Samson's town Zorah and from Eshtaol near by, who had been sent out to look for a new home for their tribe, because the lot that had fallen to Dan

on the border of the Philistine country was too small. The Philistines and Amorites were strong, and the Danites never got possession of all the land that was given them.

The men went on from Micah's house towards the north, to the beautiful valley under Mount Hermon, where streams



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The stream from the spring of Dan.

from the great springs come together to form the Jordan. It is a broad, sunny valley with plenty of water. There are many trees and homelike flowers. Out in the middle of the valley is a rounded hill with a great oak tree on it; a large spring comes from the thick bushes, and on the hill are ruins of an old town. The town was Laish, a dependent of Zidon, the Phœnician city on the Mediterranean shore. It was far from Zidon, but the people felt secure.

The messengers of the Danites saw how good the place was, and they went back to bring their people; and they came with six hundred armed men, and took the city of Laish, and when they built it again they called it Dan.

I must not tell the story, except to say that as the tribe of Danites went on their way, they took with them the priest from Micah's house and stole his images. What lawless times these were when a tribe could go and take a home where they pleased, and when those that were stronger could carry away the treasures of others! We feel sorry for Micah when his images were stolen away, but he ought to learn to worship the Lord and not idols.

And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels \* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but every man did that which was right in his own eyes.

And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou?

And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and



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Samaria, from the south.

the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought

\* The shekel was a weight of silver about as heavy as a fifty-cent piece.



thee hither? and what makest thou in this place? and what hast thou here? And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest. And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians,



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Bedouin family moving their camp:  
Esdraelon.

quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye? And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to

possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan \* unto this day: behold, it is behind † Kirjath-jearim. And they passed thence unto mount Ephraim, and came unto the house of Micah. Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him. And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay

\* The camp of Dan.

† "Behind" means "to the west of," for the people of the old time thought of themselves with faces towards the east.

thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage\* before them. And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy house-



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Cattle in the plain north of Lake Merom.

hold. And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house. And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob.† And they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day

\* The goods that they were carrying.

† Rehob was mentioned as the most northern place to which the twelve spies went who were sent from Kadesh.

of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.—*Judges XVII., XVIII.*

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### THE CHILD SAMUEL.

WE must imagine ourselves in Shiloh, “the place of rest,” in the tribe of Ephraim, on a little hill with a meadow about it, shut in by higher hills, a little off the line of travel. There are ruins on the hill. At the time of our story a town was here, and in a place by itself stood the tabernacle, the sacred tent which was made at Mount Sinai, according to the pattern



Shiloh: the hill in the middle distance is covered by ruins of the village.

shown to Moses in the mount, and was set up at Shiloh by Joshua when the land was conquered.

We remember the tabernacle: its open court with the altar of burnt-offering and the laver; its walls of upright planks and its coverings of curtains making the holy place for the table and lamp and altar of incense, and the most holy place for the ark of the commandments. The old priest Eli had care of the tabernacle. He was more than ninety years old and his eyes were dim. Some of the people still came each year to worship, perhaps especially in the spring, at the season of the Passover. But Eli's sons who were



priests were not good men and robbed the people of their offerings.

And a little boy helped the old priest at the tabernacle; his hair was long and he wore a linen ephod or vest like a priest. He helped at the altar, and went within the tabernacle to arrange the bread on the table, or to trim the lamp in the morning, or to light it in the evening, so that it would burn bright in the Lord's house all night. While the lamp was burning, Eli and Samuel slept near by, perhaps under the overhanging curtains of the tent. And in the morning Samuel opened the doors or the curtains of the tabernacle to the sunshine. Now we know how to think of Samuel when we read our story. But before we read it I must tell you about Samuel's home, and why he was living at the tabernacle.

His father and mother lived at Ramah. For many years as travellers have passed a little town called Ram, on a double-topped hill, on the way north from Jerusalem, they have believed that they were looking upon Samuel's home, but now there is some reason to think that Ramah was beyond Jerusalem and Bethlehem, on two hills that rise from the beautiful green fields near Solomon's pools, reservoirs that were afterwards made, to gather water for Jerusalem. Samuel's mother Hannah had promised him to the Lord before he was born, and when he was weaned, which may have been when he was six or seven years old, she took him to live at Shiloh, to help at the tabernacle. She could still see her little boy each year when she came to the tabernacle to worship.

But I have kept you waiting too long for this beautiful story.

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives: the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. . . . So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of

hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: \* for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: . . . and the LORD remembered her. Wherefore it came to pass, . . . that she bare a son, and called his name Samuel,† saying, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. . . .

But Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. . . .

And the child Samuel grew on, and was in favour both with the LORD, and also with men. . . .

And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel

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\* To be a son or a daughter of Belial means to be a wicked person.

† "Samuel" means "asked of God," or perhaps better, "heard of God."

was laid down to sleep; that the LORD called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD. And the word of Samuel came to all Israel.—1 Samuel I. 1-3, 9-28; II. 18, 19, 26; III.; IV. 1.



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Ruins at Shiloh.



## THE ARK WITH THE PHILISTINES.

THE broad meadows between the hills of Canaan and the Mediterranean Sea were the land of the Philistines. The northern part of the meadow was the plain of Sharon. The Philistines became known to sailors of other countries because they lived by the shore, and from their name the whole land was called Palestine. The children of Israel never drove these people out. They often fought with them, and sometimes served them. Remember how the Philistines were their masters in the time of Samson.

Now we read again of war between the children of Israel and the Philistines. It was near Samson's home, where the



Jaffa, from the gardens.

hills of Israel slope down to the Philistine meadows. Ebenezer, "the stone of help," where Israel pitched, was in the valley near Bethshemesh. Aphek was perhaps near the Philistine city Gath. The children of Israel were beaten in the battle, and they said, "Let us fetch the ark of the covenant of the LORD." Can you tell me about the ark; what it was, how it was made, and what was in it? How was it carried? Why should the people think of the ark when they were in trouble? Had the Lord's power with the ark ever helped them?

We know where the ark was at this time, in the tabernacle at Shiloh; and who were there to take care of the tabernacle, Eli and his two sons and Samuel. But the children of Israel

were not obeying the Lord, and His power was not with them. They were beaten again, and the sacred ark was taken by the Philistines.

But what became of the ark in the Philistine country? They took it from Ebenezer, near Bethshemesh, to Ashdod, and then to other places. There were five chief cities of the Philistines: let us find them on the map. Ashdod, west of Bethshemesh towards the sea; Ashkelon, south of Ashdod and close to the shore. It was here that Samson killed thirty men and took their garments to give to those who guessed his riddle. Still further south and not far from the shore was Gaza. It was here that Samson was kept a prisoner when his strength was gone. Gath was in the border of the hills, near where the Philistine army gathered for this battle. By and by we learn of a Philistine giant whose home was in Gath. The other city, Ekron, is in the middle of the meadows, the furthest north of the five.

First the ark was taken to Ashdod and put in the house of the idol Dagon. We have heard of this idol. The feast at Gaza, when Samson pulled down the feasting-house, was in honor of Dagon, to give thanks that Samson was taken. Dagon, as the name means, was the fish-god. The image had the body of a fish with the head and hands of a man.

We shall read what happened to the idol when the ark was put in its temple, and how thousands of mice came into the fields, and sickness, with emerods or boils, came upon the people. They believed that it was because they had the ark of the Lord, and they resolved to send it home.

The Philistines did all that the diviners told them; for there were men in Philistia as there were in

Egypt who were thought to be very wise, and who really had some heavenly wisdom handed down from long ago. I



(From stereograph, copyright by Underwood & Underwood, N. Y.)

Lydda, in the plain of Sharon.

will not tell the rest; but find Ekron on the map, out in the green Philistine plain, and Bethshemesh the sunny valley in the edge of the hills of Israel, and we will read the story.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was



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Plain of Sharon, bright with flowers.

smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring

from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and



## THE ARK WITH THE PHILISTINES. 181

there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years. . . .

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the LORD was in the country of the Philistines seven



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In the plain of Sharon.

months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, what shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the



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Ashdod, from the south.

ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the

kine a burnt offering unto the LORD. And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite. And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim,\* saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you. And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.—1 Samuel IV. 1-18; V., VI., VII. 1.

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## SAUL ANOINTED KING.

SAMUEL! We remember him as a little boy at the tabernacle in Shiloh, and as a man he lived in Ramah and went from year to year in circuit to different places and judged Israel. When Samuel grew old, the people wanted a king who would be their judge and lead them in battle. Samuel was displeased. Had he not been a good judge and father to the people? But the Lord told Samuel that they should have their wish. The one who should be king was already living among the people, but no one, not even Samuel, knew who he was. First the Lord showed Samuel who he was, and then all the people. It was Saul. He was tall and handsome, from his shoulders and upward higher than any of the people. His home was in Gibeah in the tribe of Benjamin. We find Gibeah marked on many of our maps at a hill (Tell el-Ful) about three miles north of Jerusalem. Perhaps the

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\* Kirjath-jearim, the "city of the woods," was further up among the hills of Judah.



name means rather a district reaching a little further to the northeast.

Saul and a servant were looking for his father's asses which were lost. They seem to have gone northwest from Gibeah, then to have turned southward till they came to Samuel's town, where they stopped to ask the prophet where to find the asses. We see them going up the hill to the town, meeting the young maidens coming down to the spring for water. In the gate-way they met Samuel himself just going to bless a sacrifice for the people.



(By permission of T. H. McAllister, N. Y.)

Gibeah of Saul.

The name of Samuel's town, Ramathaim, means "the two heights." Perhaps the town was upon one hill-top and the place of sacrifice to which Samuel was going, on the other. The Lord told Samuel that this was the man who should be king. He took Saul with him to the sacrifice and kept him till the next day, giving him at the feast the shoulder, which was the priest's part, and the cool chamber on the top of the house. And in the morning, as Samuel sent Saul away, he poured the holy olive oil upon his head, which made him king, and kissed him. The anointing of priests and kings was a sign that they were set apart to do the Lord's work, and it brought them something of the Lord's Spirit, and His power to do the work.

Rachel's sepulchre, which Saul passed on his way home, was by the road on the hill to the north of Bethlehem, where Rachel, Jacob's wife, died. A little building still marks the place. The Tabor mentioned was not Mount Tabor, but perhaps a plain between Rachel's sepulchre and Jerusalem.

Only Saul himself and Samuel knew that Saul was anointed king. Now Samuel called the people together at Mizpeh, and there the Lord showed them who it was that He had chosen. Mizpeh was a hill a little north of Jerusalem, perhaps the high, sharp-pointed hill which is still called Neby Samwil, "the prophet Samuel."

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold, now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be hidden. Now therefore get you up; for about this time ye shall find him. And they went up into the

city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel,



(Photograph by W. R. Richards.)

Coming from the fountain.

that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto

the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me? And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house,\* saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on.) but stand thou still a while, that I may shew thee the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest

\* "Called to Saul on the housetop." (Revised Version.)



to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the LORD to Mizpeh; and said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed



(Copyright, 1903, by William H. Rau, Phila.)

Nearing Bethlehem from the north:  
Rachel's tomb.

you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial\* said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.—*1 Samuel IX., X.*

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### JONATHAN AND HIS ARMOR-BEARER.

SAUL's first war was in the country east of Jordan where he saved the people of Jabesh-gilead from the Ammonites who had come against them. Afterwards he had war with the Philistines, and the story that we shall read tells us about something that happened in this war. He also made war upon the Amalekites, the old enemies who fought with the children of Israel on the journey from Egypt, but he failed to destroy them utterly as he was commanded to do.

At the time of our story, war with the Philistines was going on. The Philistines had been oppressing the people very much, not letting them make weapons nor even forge their own farm tools. And now their armies were in the country, and the Israelites hid in the caves, of which there are so many in the rocky hill-sides.

The camp of the Philistines was at Michmash, on the north side of a deep, rough valley which runs down eastward

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\* Wicked or worthless men.

to the Jordan. Saul came from Gilgal, the old camping place near Jericho, and he and his son Jonathan with their army were on the south side of this valley, in Gibeah or Geba. The left side in the picture is the Philistine side, and Saul's army was on the right. The sharp projecting rock on the Michmash side which stood all day in the bright sunshine, was called Bozez, "the shining," and the rock on Saul's side was called Seneh. The name means "the acacia," and is given now, little changed, to the whole valley.

We must have the rough gorge in mind as we read this grand story of success in the Lord's strength.

Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered



(By permission of Palestine Exploration Fund.)

Gorge between Michmash and Geba, looking east.



from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall



(By permission of Palestine Exploration Fund.)

Rabbath Ammon, the valley, and head of stream.

not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: \* and another company turned the way to Beth-horon: † and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness. ‡

Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his

\* These went towards the north.

† These towards the south.

‡ These towards the east.

share, and his coultter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; and Abiah, the son of Abitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod.



(By permission of Palestine Exploration Fund.)

The castle, Rabbath Ammon.

And the people knew not that Jonathan was gone. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few. And his armourbearer said unto him, Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto

us; then we will go up: for the LORD hath delivered them into our hand; and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the LORD saved Israel that day: and the battle passed over unto Beth-aven.—*1 Samuel XIII., XIV. 1-23.*

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### DAVID ANOINTED KING.

SAUL was to be no longer king. The old prophet Samuel who had anointed Saul was now sent by the Lord to anoint a more faithful king. He would find him in Bethlehem, a son of Jesse.

We see the old man journeying from his home in Ramah, with the horn of oil and a heifer, to the little town of Bethlehem. The name means "house of bread," for there were rich valleys about the hill on which Bethlehem stood, and other hills near by were green with olives and vines.



Samuel made a sacrifice and called Jesse and his family to come. Seven of Jesse's sons passed before Samuel, but though they were tall and handsome the Lord had not chosen them. Saul had been chosen, who was tall and handsome, but the new king must have a faithful heart. The youngest son was keeping the sheep. His name was David, which means "beloved" or "darling." He was "ruddy," with reddish hair and light skin, which were considered marks of beauty in a country where people were usually dark and with black hair.

Can you tell me about the shepherd boys in the land of Canaan? They led the sheep about where there was good



Bethlehem, from the Latin convent.

pasture, and in the dry weather found the springs where they could drink. They protected them from wild animals. We learn how David saved the flock from a lion and a bear. He had a sling as a weapon and also to attract the attention of sheep that strayed from the flock. He had a staff, too, and a shepherd's bag to carry what he needed to eat. The shepherd did not drive the sheep, but went before them, and they knew his voice and each one knew its name. When the sheep were tired or feeble the shepherd led them gently, and often carried the little lambs in his arms and in the folds of his loose coat. Often the shepherds abode in the fields, keeping watch over their flock by night. David spent many nights in the field and looked up at the stars so

many and so bright, and thought, "What is man, that thou art mindful of him?"

David was called from the flock in the field, and the Lord told Samuel what to do.

When Saul was anointed king the Spirit of the Lord came upon him. But now it was with David, and an evil spirit



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Shepherd calling his flock.

was with Saul. So they brought David, and when he played upon the harp, perhaps singing at the same time, Saul was refreshed and well. David afterwards sang many songs. He was called "the sweet psalmist of Israel," and he himself said, "the Spirit of the LORD spake by me, and his word was in my tongue." Many of the Psalms that we love are songs that David

sang from the Spirit of the Lord. Often when wrong thoughts and feelings trouble us and we are unhappy, if we remember one of these Psalms and say it to ourselves or read it, it will help us. It is like sending for David to sing for us.

And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath

the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that



(By permission of Palestine Exploration Fund.)

Bethlehem, from the north: the town is distant near the right of picture.

he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.—*1 Samuel XVI.*



## DAVID AND GOLIATH.

WE have learned of the valley which runs from the hills at Bethshemesh out across the Philistine plain. There had been more than one battle with the Philistines there.

There was war again with the Philistines, and this time the armies were in another valley further south, the valley of Elah, which also runs out from the hills of Judah and across the plains to the sea. The hills rise on either side of the valley, between them is a meadow, and in the meadow a stony gully, where a torrent runs in the rainy season. The Israelites were on the eastern side of the valley, and the Philistines on the western, facing each other across the valley.

Goliath came out from the Philistine army and defied the Israelites and the Lord, and asked for some man to come and



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Valley of Elah, looking west.

fight with him. Whichever one was killed, his people should serve the other. He was a giant, six cubits and a span in height. A cubit was the length of the arm from the elbow to the end of the fingers, about a foot and a half. A span was the distance stretched by the open hand. His home was in Gath, one of the Philistine cities, on a strong hill, by this same valley of Elah. We have heard before of giants in the land of Canaan. The spies sent up from Kadesh found giants in Hebron. Afterwards Joshua destroyed the giants and they remained only in Gaza, in Gath, and in Ashdod.

And the giant was armed. His coat of mail was probably

of scales and came down nearly to his knees; the greaves were armor for the legs and feet; and a javelin of bronze was slung on his shoulders. He had a sword and a very heavy spear whose staff was like the beam to which the web was fastened in the clumsy looms which weavers used. And one went before the giant with a large shield. Morning and evening he came out for forty days. Saul's army was afraid.

We know where David lived with his father, now an old man, and his seven brothers. The three oldest were in Saul's army. We remember how David had been anointed by Samuel, how the Spirit of the Lord was with him, and how he had been called to play for Saul. But he "went and returned from Saul to feed his father's sheep at Bethlehem." It would seem that as yet David had not been enough with Saul for the king to know much of him.

Jesse sent David with a present from home to his brothers in the army to learn of their welfare. It was not very far across the hills. So David saw the giant and heard his proud words. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

We see the shepherd lad, perhaps now twenty years old, with only his staff and sling and shepherd's bag, going out into the valley to meet Goliath. As he crossed the brook he chose five smooth stones and put them in his bag. The giant disdained him, trusting in his strength and armor, but David trusted in the Lord. The armies stood watching. You will learn the rest as we read the story.

Now the Philistines gathered together their armies to battle, and were gathered together at Shohoh, which belongeth to Judah, and pitched between Shohoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target\* of brass between his shoulders. And the staff of his spear

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\* The Revised Version reads "a javelin."

was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest

followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn,\* and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.† Now



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Bethlehem.

Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage,‡ and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men

\* New wheat roasted at the fire.

† He should bring something as a token that they were well.

‡ His baggage, that he was carrying.



of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: \* but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou

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\* The Revised Version reads "a javelin."

hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.



Solomon's pools, near Bethlehem.

Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.\* And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said,

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\* Gath we know near by, and Ekron out in the plain.

Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.\* And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said,

Saul hath slain his thousands,  
And David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.—1 *Samuel* XVII.; XVIII. 1-9.

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## JONATHAN AND DAVID.

THE story of Jonathan and his armor-bearer showed us that this son of Saul was a brave man who trusted in the Lord. In the story of David and Goliath we learned that when David came from the fight Jonathan loved him and gave him his garments. The two brave men became fast friends. But after the fight with Goliath and the songs which were everywhere sung in praise of David, Saul envied him and tried to kill him. Now we shall read how Jonathan was true to his friend and helped him to escape from Saul.

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\* Jonathan's giving David his garments was a sign of friendship, and it perhaps shows that he already felt that David would be king after Saul, and not himself.



We read of the javelin or spear in Saul's hand. When he was angry he threatened David with it and even cast it at David and at Jonathan. Afterwards the spear was stuck at Saul's head where he was sleeping on the ground. It was like a sceptre, a sign that he was a king. The Arab chiefs



(Published by C. H. Graves, Phila.)

Bedouin chiefs, with spears.

to-day have long spears which they carry high in the air as they ride on horseback and stick in the ground by the tent door, when they are at home.

The story tells us about a sign arranged between Jonathan and David, how Jonathan should learn whether Saul were angry with David or not and how he should let David know. The time of the

new moon was a time for sacred feasts when every one would take pains to be at the table if according to their rules he were "clean" so that he could come.

As we read the promises of friendship between Jonathan and David, it is good to know that the promises were kept, and that after David was king he showed kindness to the family of Jonathan. He also expressed his love in a beautiful song which he sang at Jonathan's death. (2 Sam. i. 17-27.)

But I must not tell too much.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. . . .

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.\* . . .

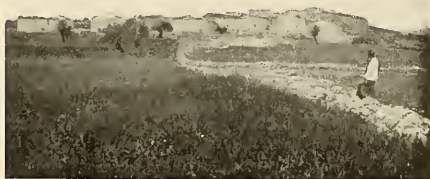
And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before

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\* "Naioth" means "dwellings," probably the home of the prophets who lived at Ramah.

thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone



(Copyright, 1903, by William H. Rau, Phila.)

A village near Gibeah of Saul.

Ezel.\* And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. But if I say thus unto the young man,

Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's



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Gardens of Engannim, Esdraelon.

place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, . . . do not I know that thou hast chosen the son of Jesse to thine own confusion? . . . For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he

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\* Perhaps it was called the stone Ezel, "the stone of departure," in memory of David's parting from Jonathan and going away.



said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.—1 Samuel XIX. 1, 18; XX.

### DAVID PURSUED BY SAUL.

WHEN David parted from Jonathan near Saul's home in Gibeah, he went first to Nob near Jerusalem, perhaps on the northern ridge of the Mount of Olives. The tabernacle was standing there, having been brought from Shiloh. There the priest gave him the shewbread and the sword of Goliath. You remember the Lord spoke of "what David did, when he was an hungry, and they that were with him." (Matt. xii. 3, 4.)

Then he fled to Achish, king of Gath. But they knew and

feared him there, and he escaped by pretending that he was mad. Next he hid in the cave of Adullam, up the valley of



(From stereograph, copyright by Underwood & Underwood, N. Y.)

In the wilderness of Judaea.

Elah from Gath. There his family and others gathered to him. Soon we find him in the wilderness, the barren region bordering the Dead Sea on the west. It was told Saul that David was there, and he came and almost took him, when he was called away to fight the Philistines.

Saul heard again that David was in the wilderness near the Dead Sea. Saul came into the very cave where David and his men were, and David cut off the skirt of the king's robe, but did him no harm. Saul's anger passed away for the time, and he went home.

Once more people sent word to Saul that David was hiding in the desert, and he came again to take him. This is the



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West shore of the Dead Sea, near Engedi.

story that we are to read together. Jeshimon, "the solitude," was the wilderness of Judæa, west of the Dead Sea. It is now a chalky waste, very barren and wild. The hill Hachilah was in the southern part of this wilderness. David made sure by spies that Saul had come and was camped near. The "trench" was probably the baggage piled about as a sort of protection to the camp. Inside this defence, in the midst of his men, Saul was lying asleep with Abner. Abner was related to Saul, probably his cousin, and was his faithful

captain. The place where the king was sleeping was shown by his spear standing at his head, as the tent of an Arab chief is marked by his spear stuck in the ground at the door.

David and one with him went among the sleeping soldiers to the place where Saul was lying. It was Abishai who went with him. Abishai and Joab are often mentioned in the accounts of David's wars. They were his nephews, sons of Zeruiah his sister, and they were David's captains.

Now we will read the story and learn what happened in the camp where Saul lay asleep.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them. Then David went over to the other side, and stood on the top of an hill afar off: a great space being between them: and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the LORD liveth, ye are



worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth



Gorge of Kidron and monastery of Mar Saba, wilderness of Judæa.

hunt a partridge in the mountains. Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.—*1 Samuel XXVI.*

## BRINGING UP THE ARK.

SAUL and Jonathan were dead, and David was king of all Israel. He had taken the strong fortress of the Jebusites on one of the hills of Jerusalem, and it was called "the city of David."

If you look at the map of Jerusalem, you see that the Kidron valley divides it from the Mount of Olives on the east. The valley of Hinnom comes down on the west of the city and joins the Kidron. Another smaller valley between these two separates Mount Moriah on the east, where the temple was afterwards built, from a higher hill on the west. This higher hill was rough and bold at its southern end, and it is



Mount Zion.

Mount Moriah.

Mount of Olives.

this strong point that we think of when we read about the Jebusite fortress and Mount Zion. David made this his home and he built a palace here. He was now a strong king.

And where was the ark of the commandments at this time? Suppose you tell me its history from the time that it was made at Mount Sinai. Remember how its power was seen at the crossing of the Jordan, and how it threw down the walls of Jericho. After the land was conquered the ark rested in the tabernacle at Shiloh, and was there when Samuel ministered as a child. It was taken from Shiloh into the battle with the Philistines, and was in the hands of these enemies seven months. It came back on the cart drawn by the cows to Bethshemesh, and from there it was taken up to Kirjath-jearim among the hills of Judah. Kirjath-jearim,

the "city of the woods," is thought to have been southwest of Jerusalem, at the ruin Arma, quite near to Bethshemesh. Here the ark rested a long time, some seventy or eighty years in all.

Now David gathered the people to bring up the ark to his city. We see them take it from its resting-place in Kirjath-jearim and place it on a cart drawn by oxen. We think of the new cart on which the Philistines put it, drawn by cows. But the ark did not reach Jerusalem. Why not? We must read how it was.

After three months David again gathered the people. This time there was no cart, but they took the ark gently on



their shoulders as the priests used to do, and they brought it up safely to Jerusalem. We hear them singing and playing as they climb towards the city. David himself was dancing. But where should they put the ark? There was not yet any temple; the tabernacle was not in Jerusalem; but David had spread a tent for the ark in Mount Zion, and there they put it until the temple was built by Solomon.

This is the story of bringing up the ark.



Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah,\* to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah:† and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the LORD



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The Damascus Gate, Jerusalem.

continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household. And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David

\* This was another name of Kirjath-jearim, where the ark was.

† "Gibeah" means "the hill,"—the hill in Kirjath-jearim.

had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.—2 *Samuel VI. 1-19.*

The bringing up of the ark is still more real to us when we read a Psalm which was probably sung that day. We see the ark coming near to the city. The singers with David call to the gates to open. Other singers from the gates ask a question in answer, and the voices with David reply.

This is the Psalm of rejoicing. It is printed in short lines because it is poetry, like all the Psalms.

A PSALM OF DAVID.

The earth is the LORD's and the fulness thereof;  
The world, and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods.



(Published by C. H. Graves, Phila.)

Tower of David, Jerusalem.

Who shall ascend into the hill of the LORD?  
Or who shall stand in his holy place?  
He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity,  
 Nor sworn deceitfully.  
 He shall receive the blessing from the LORD,  
 And righteousness from the God of his salvation.  
 This is the generation of them that seek him,  
 That seek thy face, O Jacob.

[Selah.\*]

Lift up your heads, O ye gates;  
 And be ye lift up, ye everlasting doors;  
 And the King of glory shall come in.

Who is this King of glory?  
 The LORD strong and mighty,  
 The LORD mighty in battle.

Lift up your heads, O ye gates;  
 Even lift them up, ye everlasting doors;  
 And the King of glory shall come in.

Who is this King of glory?

The LORD of hosts,  
 He is the King of glory.

[Selah.\*]

—*Psalm XXIV.*

## THE PSALMS.

WE have read the Psalm that probably was sung when the ark was brought up to Zion. All the Psalms are sacred songs which David and other singers sang, not from themselves, but from the Lord. Here is David's own testimony that he sang from the Spirit of the Lord.

Now these be the last words of David.

David the son of Jesse said,  
 And the man who was raised up on high,  
 The anointed of the God of Jacob,  
 And the sweet psalmist of Israel, said,  
 The Spirit of the LORD spake by me,  
 And his word was in my tongue.

—2 *Samuel XXIII.* 1, 2.

I hope you all know the beautiful Psalm, "The LORD is my shepherd; I shall not want." It is a Psalm that David sang, and we remember that he was himself a shepherd on the hills of Bethlehem. He had found green pastures where the sheep could feed and still waters where they could drink

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\* This word probably means that the voices rest and an interlude is played by the instruments.



and lie down to rest. He had protected the sheep too in times of danger. And it all was a picture of how the Lord feeds and guards His children and leads them to His home in heaven.

Can you say the Psalm for me? Let us say it together.

A PSALM OF DAVID.

The LORD is my shepherd; I shall not want.  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.  
He restoreth my soul:  
He leadeth me in the paths of righteousness for his name's sake.



(Published by C. H. Graves, Phila.)

Beside still waters: the stream from Gideon's spring.

Yea, though I walk through the valley of the shadow of death,  
I will fear no evil: for thou art with me;  
Thy rod and thy staff they comfort me.  
Thou preparest a table before me in the presence of mine enemies:  
Thou anointest my head with oil; my cup runneth over.  
Surely goodness and mercy shall follow me all the days of my life:  
And I will dwell in the house of the LORD for ever.

—*Psalm XXIII.*

And this is another grand Psalm that tells how the Lord made all things in the sky, and on the earth, and in the sea, and takes care of them every day. They could not live a moment without Him. It is a good Psalm to read in the spring, when the sky is bright, and the birds are singing, and plants and trees are growing, and all things are so full of new life.

Bless the LORD, O my soul.  
O LORD my God, thou art very great;

Thou art clothed with honour and majesty.  
Who coverest thyself with light as with a garment:  
Who stretchest out the heavens like a curtain:  
Who layeth the beams of his chambers in the waters:  
Who maketh the clouds his chariot:  
Who walketh upon the wings of the wind:  
Who maketh his angels spirits; \*  
His ministers a flaming fire:  
Who laid the foundations of the earth,  
That it should not be removed for ever.  
Thou coveredst it with the deep as with a garment:  
The waters stood above the mountains.  
At thy rebuke they fled;  
At the voice of thy thunder they hasted away.



Source of Ibrahim River, Mount Lebanon.

They go up by the mountains; they go down by the valleys  
Unto the place which thou hast founded for them.  
Thou hast set a bound that they may not pass over;  
That they turn not again to cover the earth.  
He sendeth the springs into the valleys,  
Which run among the hills.  
They give drink to every beast of the field:  
The wild asses quench their thirst.

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\* The Revised Version reads, "Who maketh winds his messengers." The winds and lightning are the Lord's servants.

## ON HOLY GROUND.

By them shall the fowls of the heaven have their habitation,  
Which sing among the branches.  
He watereth the hills from his chambers:  
The earth is satisfied with the fruit of thy works.  
He causeth the grass to grow for the cattle,  
And herb for the service of man:  
That he may bring forth food out of the earth;  
And wine that maketh glad the heart of man,  
And oil to make his face to shine,  
And bread which strengtheneth man's heart.  
The trees of the LORD are full of sap;  
The cedars of Lebanon, which he hath planted;



Cedars of Lebanon.

Where the birds make their nests:  
As for the stork, the fir trees are her house.  
The high hills are a refuge for the wild goats;  
And the rocks for the conies.\*  
He appointed the moon for seasons:  
The sun knoweth his going down.  
Thou makest darkness, and it is night:  
Wherein all the beasts of the forest do creep forth.  
The young lions roar after their prey,

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\* The coney, "the hider," is a shy little creature about as large as a rabbit.



And seek their meat from God.  
 The sun ariseth, they gather themselves together,  
 And lay them down in their dens.  
 Man goeth forth unto his work  
 And to his labour until the evening.  
 O LORD, how manifold are thy works!  
 In wisdom hast thou made them all:  
 The earth is full of thy riches.  
 So is this great and wide sea,  
 Wherein are things creeping innumerable,  
 Both small and great beasts.  
 There go the ships:  
 There is that leviathan,† whom thou hast made to play therein.  
 These wait all upon thee;  
 That thou mayest give them their meat in due season.  
 That thou givest them they gather:  
 Thou openest thine hand, they are filled with good.  
 Thou hidest thy face, they are troubled:  
 Thou takest away their breath, they die, and return to their dust.  
 Thou sendest forth thy spirit, they are created:  
 And thou renewest the face of the earth.  
 The glory of the LORD shall endure for ever:  
 The LORD shall rejoice in his works.  
 He looketh on the earth, and it trembleth:  
 He toucheth the hills, and they smoke.  
 I will sing unto the LORD as long as I live:  
 I will sing praise to my God while I have my being.  
 My meditation of him shall be sweet:  
 I will be glad in the LORD.  
 Let the sinners be consumed out of the earth,  
 And let the wicked be no more.  
 Bless thou the LORD, O my soul.  
 Praise ye the LORD.

—*Psalm CIV.*

## SOLOMON MADE KING.

WE are coming near the end of the story of David's life. He was now about seventy years old. At one time one of his sons, Absalom, had tried to take the kingdom from his father. Now Adonijah, another son, made himself king as Absalom had done. He gave a feast and had himself anointed king, at a place very near to Jerusalem, "by the stone of Zoheleth, which is by En-rogel," the "fuller's spring."

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† "Leviathan" means any great sea creature.

The spring, which is the only one at Jerusalem, is now called the "Virgin's Well." It is under the temple hill in the Kidron Valley. The rock Zohemoth is the cliff on the hill-side across the valley, on which the village of Siloam stands.

Among those who joined Adonijah were Joab, David's captain, and Abiathar the priest, who had been faithful to David in Absalom's rebellion. Zadok, the other priest, was still faithful to David, and Benaiah the son of Jehoiada, who commanded the Cherethites and Pelethites, the king's



Village of Siloam and Kidron Valley, from the Temple hill.

guards. There was also with David Nathan the prophet. These were not asked to Adonijah's sacrifice and feast; nor Solomon the son whom David had said should be king after him.

They told David what Adonijah was doing. Then he sent the faithful priest Zadok and Nathan the prophet and the faithful guards to anoint Solomon king with holy oil from the tent where the ark was kept. They made him ride on king David's own mule, as kings used to ride, and brought him to Gihon "the spring-head." It would seem to mean to the spring of En Rogel where it flows from the hill. This was very near the place where Adonijah was feasting.

Adonijah and his company heard the sound, as they came up the hill into the city blowing the trumpet and rejoicing till the city rang again.

I have told a part of the story so that we shall understand it better when we read it.

Now king David was old and stricken in years; . . . Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zohelath, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. . . . And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too. As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and



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Tomb of Absalom, Kidron Valley.

caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him,



and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it. And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.—1 Kings I. 1, 5-10, 32-53.

At the beginning of Solomon's reign he made a sacrifice to the Lord at Gibeon, "for that was the great high place." It is said in Chronicles, that the tabernacle which had been built at Sinai was now in Gibeon. We remember Gibeon, "a great city, as one of the royal cities," northwest from Jerusalem. There had been battles there; we read about one of them. But now all was peaceful and Solomon went there to sacrifice. He was young, perhaps eighteen or twenty years old, and he was king. What gift did he need most to ask from the Lord?

And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee

in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the LORD, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;



Old tombs in the Kidron Valley, at the foot of the Mount of Olives.

behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings,\* and made a feast to all his servants.—*1 Kings III. 4-15.*

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\* The flesh of burnt-offerings was wholly burnt upon the altar. Of the peace-offerings only a small part was burnt, and a larger part was eaten as a sacred feast.

## BUILDING THE TEMPLE.

THE time had come for Solomon to build the temple of the Lord. David had wished to build it, but he was not permitted to do so, because he was a man of war. Hiram king of Tyre was a good friend and helped Solomon in the work.

On the map you find Tyre on the shore of the Mediterranean Sea, and the sister city Zidon, or Sidon, a little further to the north. Tyre is a small town to-day, but there are stone columns lying partly under water which remind us



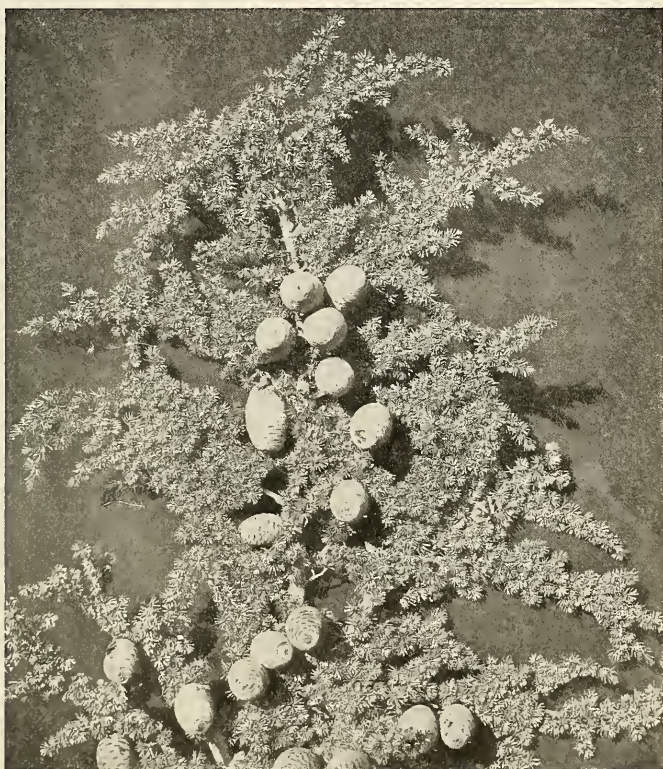
Modern Tyre.

that it once had fine buildings. The city in the old days was partly on the main land and partly on an island lying a little off the shore, which gave shelter for the ships.

The people of Tyre and Sidon were famous sailors, and traded with far off countries; and they were skilful workmen in wood and stone. Also there grew in their mountains groves of the noble cedars of Lebanon. These were fine evergreen trees, the branches reaching out in flat floors one above another. The "fir" wood which grew there also probably means cypress, a tall spire-like tree, and perhaps other evergreens.



Hiram furnished timber for Solomon. It was cut in the mountains, brought down to the sea, and made into rafts and floated down the coast to Joppa, and was carried from there to Jerusalem. Hiram sent men to the work, and Solomon gave in payment a supply of wheat and oil. Also Solomon raised a levy of men from the tribes of Israel. There were thirty thousand, ten thousand working at a time. There



Branch of cedar of Lebanon.

were besides, bearers of burdens and hewers in the mountains who were not Israelites, but of the native people of the land. Remember how it was said of some of the old inhabitants who were not destroyed, that they should be hewers of wood and drawers of water for the altar of the Lord.

Great stones too were quarried and brought, made ready

before they were brought thither, so that no tool was heard while the house was building. The work was going on through seven years.

The place of the temple was Moriah, the eastern hill of Jerusalem. Here had been a threshing-floor which David had bought as a place to offer sacrifice. And it was probably here that Abraham long before was about to offer Isaac. The top of the hill is not large, and it was probably at this time made larger by building up great walls from the hill-sides below, and filling in with earth and stone-work.

The mosque of Omar, a Mohammedan temple, now stands where Solomon's temple stood, but if we go inside the mosque we can still see the rough old rock that forms the top of the hill. There were courts about the temple. There were the same two rooms as in the tabernacle, but twice as long and wide; for the general plan of the temple was the same as that of the tabernacle. Before the door, which was to the east, was a porch across the front of the building. The walls of the temple were of stone, sheathed inside with cedar and carved with cherubim and palm trees and open flowers. The walls and floor of both chambers were overlaid with gold. The doors between the chambers were of olive wood, the outer doors of "fir," carved like the walls and overlaid with gold.

If we rightly understand the description, outside the temple on the two sides and the back were chambers in three stories one above another, the timbers of the chamber-floors and roof resting on ledges in the wall of the temple. Above the highest row of chambers there seem to have been narrow windows in the holy place. The most holy place was perhaps quite dark.

In the inmost room was the place for the ark; and two large cherubim of olive wood and overlaid with gold stretched out their wings, two wings touching the wall on either side, and two meeting over the ark.

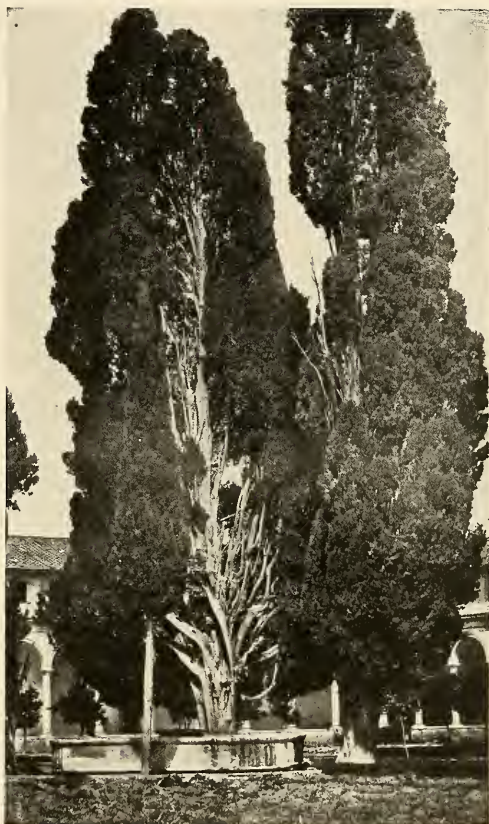
In the outer room was a gold-covered altar of incense, a golden table of shewbread, and golden lamps. It appears that new sacred furniture was made for the temple, in addition to the sacred vessels of the tabernacle which were still preserved.

In the court was a large brazen altar, and in place of the

laver of the tabernacle a brazen sea resting on twelve oxen. Also at the porch were two beautiful brazen pillars. So everything was finished, even to the golden hinges for the doors.

We have now some idea of the holy temple that was built of stone and wood and gold, and we can keep the picture in mind while we read about its building and about bringing in the ark when everything was finished. For we shall read how in the bright autumn weather king Solomon called together to Jerusalem all the leaders of Israel, and a great company of the people, to bring in the ark and to dedicate the temple—to make it sacred to the Lord.

The ark was brought from the tent on Mount Zion, where it had been put by David. All the vessels of the tabernacle were brought too; and probably the sacred curtains themselves were brought and



Old cypress trees.

laid away in some chamber of the temple. Priests carried the ark by its staves upon their shoulders up the hill into the courts, where sacrifices were offered, and so through the porch and the holy chamber to the most holy place. There they set it down, and the wings of the large cherubim stretched out above it. The staves were never to be taken from their rings, but they were drawn so far out that the



ends could be seen from the holy place, but not from the porch. Then a sign of the Lord's presence filled the temple, —the same which filled the tabernacle when it was finished.

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew



(By permission of T. H. McAllister, N. Y.)

Jaffa, from the sea.

timber like unto the Sidonians. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house. . . .

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites



(Photograph by W. R. Richards.)

Jaffa boatmen.

bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.—*1 Kings V.; VIII. 1-11.*

## SOLOMON'S PRAYER.

WHILE all the congregation of Israel stood in the courts of the finished temple, king Solomon gave thanks to the Lord for His mercy to His people. Then the king prayed to the Lord to be always near His temple and His people. As he prayed he stood before the altar in the presence of the people in the temple court, and kneeled upon his knees with his hands spread up to heaven. Solomon knew that the heaven and the heaven of heavens could not contain the Lord, much less a little temple. But he prayed that the Lord's eyes might be always open towards the temple and that He would hear and answer all prayers which the people should make towards that holy place.

The Lord had told the people before they crossed the Jordan that they should not worship Him in every place, but that they should bring all their offerings to the place which He would choose. The temple at Jerusalem was the chosen place, and in those days the Lord's holy presence and power were felt at the temple there more than in other places. Those who lived near came into the courts to pray; others in their homes turned their faces towards the temple; and even when they were captives far away Daniel opened his windows towards Jerusalem and kneeled in prayer three times a day. So Mohammedans to-day bow in prayer towards their holy city Mecca.

Solomon prayed for people in many kinds of trouble, that their prayers might be heard and answered. First, for one accused of doing wrong to his neighbor, that the Lord would judge who was guilty and who not; and finally for those who might be taken captive, and in a distant country turn with longing towards their dear land and the holy city and the temple.

Then king Solomon arose from his knees and blessed all the people and charged them to be faithful and obey the Lord. Thousands of sacrifices were offered; oxen and sheep, so many that they could not be offered on the altar, and the king that day hallowed the middle of the court for offerings. Chronicles adds that fire from heaven consumed the burnt offering, and all the people bowed themselves



with their faces to the ground upon the pavement and worshipped.

As we read this wonderful prayer, we feel that Solomon spoke from the Spirit of the Lord, as David spoke in the Psalms.

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word,



The Mosque of Omar, the Dome of the Rock.

I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwellingplace: and when thou hearest, forgive. If any man trespass against his neighbour, and an

oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflietest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwellingplace, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; Hear thou in heaven thy dwellingplace, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwellingplace, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give

them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our



The Mosque el-Aksa, in the temple enclosure.

God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the LORD is God, and that there is none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. And the king, and all Israel with him, offered sacrifice before the LORD. And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too



little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath \* unto the river of Egypt,† before the LORD our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.—*1 Kings VIII. 22-66.*

### VISIT OF THE QUEEN OF SHEBA.

SOLOMON had built the temple of the Lord, and a palace for himself in Jerusalem. "The house of the forest of Lebanon" was a part of the palace, with a forest of cedar



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A rich Syrian home.

pillars, and was perhaps used as an armory. The king also built and strengthened cities in other parts of his kingdom.

With Hiram's help a fleet of ships was built at Ezion-geber, at the head of the eastern arm of the Red Sea. They sailed to Arabian ports, and perhaps to the coasts of Africa and India. Ophir was probably in Arabia. From these countries the ships brought a great deal of gold, and al-mug trees, which were some choice wood,

perhaps sandal wood, and precious stones. There were also other "ships of Tarshish," which means large ships, such as

\* The pass north of Mount Lebanon, leading to Hamath.

† The brook el-Arish, draining northern part of Sinai peninsula.

the Tyrians used in their long voyages to Tarshish in Spain. These ships brought once in three years from the southern seas, gold and silver, ivory and apes and peacocks.

One day there came a visitor to Jerusalem, who brought Solomon rich presents of gold and precious stones and of spices very great store, more than the ships had brought. It was the "queen of the south." (Matt. xii. 42.) Her country, Sheba, was a part of Arabia famous for its gold. She came with her servants and a caravan of camels. We see them following along in line with bright colored trappings. She had heard in her own land of the temple which Solomon had built for the Lord, and of the wisdom which the Lord had given him, and she came to prove him with hard questions. These were no doubt in part riddles, such



(Photograph by Putnam Cady.)

On the desert.

as Eastern people enjoy. Remember Samson's riddle. Solomon told her all her questions, she saw all the richness of his house and of the ascent by which he went up to the house of the Lord, and she went to her own country with rich gifts from the king.

After telling of this visit, the story tells more about the riches which Solomon had, and where he got so much gold and treasure. The gold said to come to Solomon in one year amounted to some twenty million dollars, besides the taxes which came from merchants of different kinds, and from rulers and governors who held office under him. The "presents" which came year by year were tribute from nations over which he ruled.

Among the presents brought were horses, and Solomon gathered together great numbers of chariots and horsemen whom he placed in the cities for chariots, and

in Jerusalem. The horses were brought out of Egypt. They came in droves to the king's merchants at a whole-sale price, and the merchants supplied the kings of the Hittites to the far north, and the kings of Syria to the northeast.

In all these ways great riches were brought together to Solomon. We learn that he made two hundred targets or large shields of beaten gold, and three hundred smaller shields, and hung them in "the house of the forest of Lebanon." And the king made a great throne of ivory and gold; in parts the white ivory showed, and in parts the gold. It was a beautiful seat with arms, and a back that probably was high and arched over the head.

I have told enough so that we can enjoy this beautiful story.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold,\* and of spices very great store, and precious stones: there came no more such abundance of



Camels resting.

\* A talent of gold was worth perhaps \$30,000.



spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almsg trees, and precious stones. And the king made of the almsg trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almsg trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, besides that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne



(Published by C. H. Graves, Phila.)

Ezion-geber, Gulf of Akabah.

was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thou-

sand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: \* the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.—1 Kings X.

## ELIJAH AND THE YEARS OF FAMINE.

AFTER Solomon died, the land of Canaan was divided into two kingdoms, Israel in the north and Judah in the south. Now and then there was a good king who worshipped and obeyed the Lord, but most of the kings in both kingdoms were evil, and worshipped idols. The kingdoms were

often at war. Still the Lord sent prophets to warn and teach the people.



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From the hill of Samaria, Ahab's home.

When Omri was king of Israel he bought the hill of Samaria northwest of Shechem, and built a new capital for the kingdom. It is a broad-topped hill, and parts of a colonnade are still stand-

ing, where you have a fine view away to the Mediterranean. This was the capital city when Ahab the son of Omri became king. He was a wicked king, and his wife Jezebel, a daughter of the king of Zidon, led the people away from the Lord to worship Baal the sun-god, and the goddess Ash-

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\* This is not the meaning, but "strings" or "droves" of horses. The Revised Version reads, "And the king's merchants received them in droves, each drove at a price."

together, whom the Zidonians worshipped. The "groves" were wooden images of this goddess.

This was the state of Israel when the Lord sent the prophet Elijah to warn the people and call them back to Him. He spoke as boldly as John the Baptist did years afterward. And like John his hair was long and he wore a leather girdle. Elijah is called the Tishbite. It is not sure where the town was in which he was born, but he was living in Gilead beyond Jordan.

The Lord sent the prophet to tell Ahab that there would be a drought and famine because the people were disobedient. And the famine came, and lasted three years and six months. In the meantime Elijah was cared for by the Lord. He was hidden from Ahab, who would have killed him, and was fed.

First he was sent by the Lord to the brook Cherith "that is before Jordan." It was some deep, rough gorge down which a torrent rushed when there was rain, and in which a little water still lingered. The



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Gorge of the Kelt: convent of Elijah.

deep gorge of the Kelt opens from the hills near Jericho. Perhaps this was the Cherith, but more likely it was some gorge like this, on the eastern side of Jordan. Here Elijah stayed while there was still water in the brook, and he was fed morning and evening by the ravens. Some think the word means Arabs, but in any case they were the Lord's servants caring for the prophet.

When the brook dried up, the Lord sent Elijah to Zarephath a city of Zidon. It was on the seashore, at the point where the beach between Tyre and Zidon reaches out furthest into the sea. You will learn, as you read the story, how Elijah was cared for there, when they would have killed him in his own country. By and by when the Lord was rejected



by His own people, He reminded them how it had been with Elijah.

Do you want to hear the story?

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have com-



(By permission of T. H. McAllister, N. Y.)

Mediterranean shore, looking south from Sidon.

manded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain

upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.—*1 Kings XVII.*

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## ELIJAH'S SACRIFICE.

CAN you show me on the map where Mount Carmel runs out into the sea? and do you know the great plain of Esdraelon which reaches away towards the east to the three mountains, Tabor, Little Hermon, and Gilboa? You see the brook Kishon winding through the meadow and going out by the narrow pass between Mount Carmel and the hills of Galilee to the sea. Near this pass the ridge of Mount Carmel ends in a bold head facing the east.

Let us climb the mountain to this place. The top is a cliff. Under this is a broad lap of green, and just below is a fine spring of water, which they say is never dry. From the green lap you look out over the whole broad plain and to the hills and mountains which border it like the shores of a lake all about. High in the north is Mount Hermon, white much of the year with snow. The great meadows are green, or checkered with the colors of the ripening crops. Here and there is a little town, and eighteen miles away in a straight line across the meadows is Jezreel on the lowest slope of Mount Gilboa. Behind you is the cliff which makes

the top of Carmel. I must send you to the top of it to look the other way. Towards the west you see a long stretch of the Mediterranean. Let us sit down and look out upon the plain of Esdraelon and the Kishon, and away to Jezreel and Gilboa, while we talk about Elijah and read the story of the sacrifice which he offered here.

Ahab and Jezebel were king and queen in Samaria; and they had another home over yonder in Jezreel. Jeze-



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Bay of Acre, from Mount Carmel.

bel had taught the people to worship Baal the sun-god, and the images of Ashtoreth, and she had caused all the prophets of the Lord that she could find to be killed. Some had been saved, hidden in a cave. The king had sent to all the lands about to find Elijah, but in vain. There had been no rain for three long

years. Springs and brooks were dried up, the grass was gone and the cattle were dying.

It was now that Elijah came at the Lord's command from his hiding place. He called the people together to Mount Carmel, to this very place where we are sitting, where there had been an old altar of the Lord which had been thrown down. There should be a sacrifice here. First the priests of Baal, who were many, should prepare a bullock on an altar and pray to Baal to send fire to burn the offering. Then Elijah would prepare a bullock and pray to the Lord, and "the God that answereth by fire, let him be God."

Now let me read the story while you look out upon the plain. When it speaks of pouring water on the sacrifice, you think of this spring near by. When it speaks of slaying the prophets of Baal by the Kishon, you remember the stream at the foot of the mountain; and there is a hill by its bank that is still called "the hill of the priests." When the servant is sent up to look towards the sea, you think of the top of the cliff above you with its wide view to the west. When we read



how Elijah ran before Ahab's chariot to the gates of Jezreel, as the sky was black with coming rain, you look across the plain, these twenty miles, and wonder at the strength which was given to the prophet by the Lord, and you know how rain would soften the ground and stop the king's chariot, as it stopped the chariots of Sisera long before.

And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know

not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? and now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day. So Obadiah



(From stereograph, copyright by Underwood & Underwood, N. Y.)

Oleanders by the Kishon: Mount Carmel.

went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first;

for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried

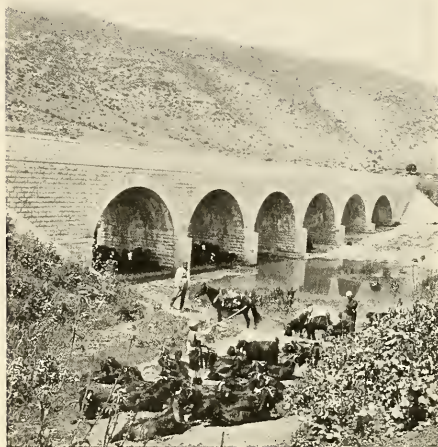


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Place of Elijah's sacrifice, Mount Carmel.

aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a

trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape.



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The Kishon and Mount Carmel.

And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.—1 Kings XVIII.



## ELIJAH AT HOREB.

THE people had seen the sacrifice on Mount Carmel, and had said, "The Lord, he is the God." But this sign of the Lord's power does not seem to have had any lasting effect upon them. When Jezebel heard what Elijah had done, she was the more angry and tried again to kill him. So Elijah went for his life to Beersheba, in the south pastures of the



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An oasis in the desert.

kingdom of Judah, and from there he went alone a day's journey into the wilderness. The "juniper tree" under which Elijah rested was not a large tree, but a shrub (a kind of broom, genista, with white pea-like flowers) which grows in countries about the Mediterranean, and even in the deserts. Elijah was discouraged. It seemed to him that all his work was of no use,

and he prayed that he might die. But the Lord who had cared for him and fed him at the Cherith and at Zarephath cared for him still, as you will see when we read the story.

We have heard of Horeb. It is the general name for the group of rough mountains among which Mount Sinai stands. Here Moses came with the flock, and the Lord appeared to him in the burning bush. Here the commandments were spoken to all the people by the Lord. Going to Horeb was like going where the Lord was, for help. And the Lord came near to Elijah there, and gave him courage.

But I must not tell too much of what we are going to read.

Elijah came from Horeb with new strength, and went, as the Lord sent him, back through the wilderness towards Damascus. There was a place in the Jordan valley, a little more than half way from the Dead Sea to the Sea of Galilee,

called Abel-meholah; it was the home of Elisha. He was ploughing in the field. Twelve ploughs, each drawn by a yoke of oxen, were making as many furrows across the field. His servants were driving those that went before him, and Elisha himself was with the twelfth. We think of rude ploughs, such as the people in that country use to-day, which only scratch the ground. Elijah left the path and crossed over to Elisha and cast his mantle upon him. We hear several times of Elijah's mantle. It was probably a rough, hairy mantle such as prophets wore; perhaps it was of camel's hair, like John the Baptist's.

Elisha understood the sign to mean that he was to be Elijah's servant, and to become prophet in his place. He asked first to go and kiss his father and mother good-by. Elijah's answer shows displeasure, and it means that when the Lord says something is right, we ought not to linger or delay for anything. "Go back again: for what have I to do with thee?" as if he said, "Stay in your old home if you are not ready to leave everything for the Lord."

Elisha made a farewell feast, which was perhaps also a sacrifice. It would seem to have been made hastily in the field. And he went after Elijah and became his servant.

Now let us read.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise

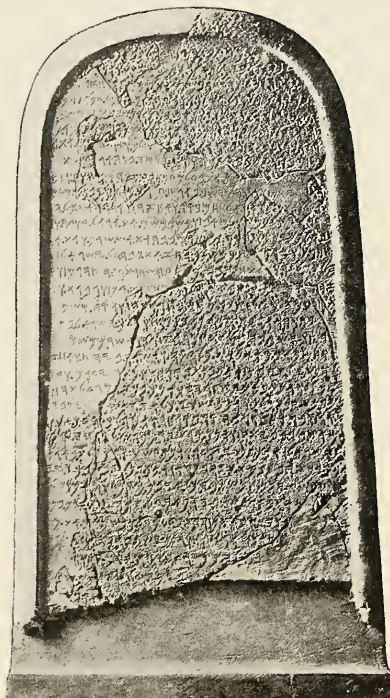


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Yoke of cattle ploughing.

and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts:

for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way



(By permission of Palestine Exploration Fund.)

Moabite stone, found at Dibon, telling of the victories of Mesha, king of Moab, over Israel, after the death of Ahab.

to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed



unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.—1 *Kings* XIX.

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## ELIJAH AND ELISHA.

THE time had come when the Lord would take Elijah into heaven. Elijah knew it and Elisha knew it, as they walked on together. They went as the Lord sent Elijah, to visit for the last time the companies of the prophets who were living in several places.

They went from Gilgal, probably not the town of this name which we know best, in the Jordan valley near Jericho, but a place in the hills of Ephraim to the north of Bethel, the home of one of the companies of prophets. From Gilgal Elijah went to Bethel, and the faithful Elisha with him. Here other prophets lived. They knew, as Elisha knew, that Elijah was about to be taken into heaven. The two passed on from Bethel down to Jericho, the home of another company of prophets.

Fifty of the prophets stood watching as Elijah and Elisha went together across the plain and stood by the river. It was almost like the day when the river divided before the ark and let the people come into the land. This time the prophet smote the water with his mantle wrapped together, and they passed over to the eastern side, perhaps to the hills of Gilead which had been Elijah's home.

As they walked, Elisha asked that a double portion of Elijah's spirit might rest upon him as a parting blessing. The words no doubt referred to the "double portion" which a father left to his eldest son, making him his successor. It should be granted if Elisha should see his master when he was parted from him.

Now we must read so much of the story, and learn what Elisha saw.

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and

stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken



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The Jordan.

from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten

the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?—*2 Kings II. 1-18.*

The Lord's power was with Elisha as it had been with Elijah, and it was shown in many wonderful things that the prophet did.

Where the city of Jericho stood in the Old-Testament days there is a hill formed in part of the ruins of the city.



Looking south from old Jericho: Elisha's fountain.

As you stand on this hill a stern old cliff rises behind you, and before you the broad plain stretches away to the Jordan and the Dead Sea and the purple mountains on the eastern side. The soil is good and the sunshine is hot, and wherever there is water plants and trees grow finely. You can believe



that this was once "the city of palm trees," and can see why it was called Jericho, "a fragrant place."

A fine spring which once gave water to the city and the gardens comes from the ground just at the foot of the hill of ruins. It is called Elisha's fountain. You will see why when we read more of the story.

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and



Earthen jars.

put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children \* out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD.

And there came forth two she bears out of the wood, and tare forty and two children of them.† And he went from thence to mount Carmel, and from thence he returned to Samaria. . . .

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went

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\* "Young lads," Revised Version, margin.

† What happened to the boys at Bethel pictures the spiritual danger of every one who treats the Lord's Word with contempt, and so fails to find protection in its power.

from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.—2 *Kings* II. 19-25; IV. 1-7.

Here are two other short stories about Elisha, which really belong a little later. One of them will remind you of what Elisha saw when Elijah was taken up into heaven.

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.\* Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth,



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Plain and hill of Dothan.

\* We heard of Dothan in the story of Joseph.

behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—*2 Kings VI. 1-17.*

The power and protection of heaven were with the Lord's prophets, and the same power and protection come to us with the Lord's Holy Word, which is our prophet, as we read it and try to obey it.

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### ELISHA AND THE HOME IN SHUNEM.

ELISHA journeyed about, as Elijah did, probably visiting often the places where companies of the prophets lived. He had a house in Samaria. He often went northward into the plain of Esdraelon and to Mount Carmel, where Elijah had made the sacrifice. Probably he also went from Esdraelon by the branch of the plain which leads between Gilboa and Little Hermon to the Jordan, and so down to Jericho.

So he often passed the little town of Shunem, which stands on the lower slopes of Little Hermon, looking out from its gardens and orchards over the great plain to the west. Here there was a woman of influence who lived with her husband in a comfortable house with servants. She made Elisha welcome whenever he passed on his journeys, and they built for him a little room, cool and quiet, on the roof of the house, and put for him there a bed and a table and some sort of a comfortable seat and a stand for a lamp. You know that the flat roofs of Eastern houses are often used because they are so cool and pleasant, and chambers on the roof are the best.

As we read the beautiful story you will see how a blessing came to the home in Shunem, where they were so kind to the Lord's prophet. A son was born.

The woman's saying, "I live among mine own people," seems to mean that she lived among friends and loved her home, and had no need of favors from the king. But by and



by sadness came to the home, for the boy went out to his father to the reapers, and was taken sick, perhaps struck by the hot sun. They carried him to his mother, but at noon he died. Then read how the mother laid the child upon the bed in the prophet's room, and took an ass, and a young man to run at the side to drive it, and crossed the broad plain some twenty miles, to Mount Carmel, to find the prophet and get his help. No doubt the prophet was often there, and perhaps they went to him sometimes at the new moon, or on other feast days.

The woman's answer to her husband and to Elisha, "It is well," or "Peace," was not meant to deceive; it was a common greeting, and seems also to mean, "Say nothing."



(Photograph by S. E. Williams.)

Chambers on the wall.

As we read how Elisha went with the Shunammite, and how the child was raised to life, we remember how Elijah raised the widow's son at Zarephath, and we think of the Lord, who years afterwards walked over these same paths and brought a blessing to the homes where they received Him, raising to life some who had died.

Now listen; you must not lose a word of this beautiful story.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on

the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken



Egyptian ass and driver.

for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother,

he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So

she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said



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Plain of Esdraelon.

to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when

Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child



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Reaping grain, Esdraelon.

sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.—2 *Kings* IV. 8-37.



## NAAMAN HEALED OF LEPROSY.

THE name Damascus brings to mind a most interesting old city. It was in Syria, the region northeast of Canaan. Two streams rise in the mountains; one from the slopes of Hermon, the Pharpar, and one from a gorge in the Anti-Lebanon mountains further north, the Abana, and run out into the plain, making a beautiful garden spot in the desert.

The Abana, now called the Barada, "cold," is a very beautiful stream. The greater part of its water bursts out at one great spring, the Fijeh, at the foot of a rocky slope, and is at once a river of clear beryl water some thirty feet wide and three feet deep. It is joined by a smaller stream



Damascus and its gardens.

from higher up the gorge, and goes rushing down to give life to Damascus. The water is led about in little canals through the gardens and orchards, so that the city is bowered in fresh green which seems to the eyes of weary travellers from the desert like paradise itself. No wonder they are fond of their city, and of the beautiful river from the mountains which gives it its life.

The king of Syria lived in Damascus, and Naaman the captain of his army. But Naaman was a leper. This was perhaps in those days a general name for many diseases chiefly of the skin. The skin was dead and white or dis-

colored, in places, or over the whole body, and sometimes there were sores.

Among the Jews leprosy was considered very dreadful and unclean, and very severe rules about it were given in the law, because it pictures a state of life which is very evil. Lepers were not allowed to live in the town, and if they saw others coming near they must cry out, "Unclean, unclean," to warn them away. When the Lord was on earth He laid His hands upon the lepers and made them clean. His power was with Elisha.

Now let us read the story. We think of a company of attendants going with Naaman, with horses and chariots. He brought silver and gold to give for his healing. The talent of silver means a weight worth



(Published by C. H. Graves, Phila.)

Great spring of the Barada, Anti-Lebanon mountains.



The Barada River, Damascus.

nearly two thousand dollars; the piece or shekel of gold was a weight worth about ten dollars.

So Naaman and his company came to the city of Samaria

where the king of Israel lived. Ahab had died, and the king at this time was probably Jehoram, Ahab's son. Elisha also lived in Samaria, but he was forgotten till he sent to the king and reminded him of the Lord, and that he was the Lord's prophet.

When we read how Naaman despised the Jordan in comparison with the Abana and Pharpar, we remember that the Jordan is a muddy river and not so beautiful as the clear mountain streams which the people of Damascus loved. Naaman took home earth to make an altar, for he felt that Canaan was the Lord's land, and that offerings made on any



Great spring of the Barada River, another view.

other earth would not be acceptable to Him. Rimmon, which means "most high," we see was the name given by the Syrians to the god that they worshipped. It was the Lord who showed Elisha all that Gehazi did, and what was in his heart. There is nothing hidden from Him.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were



with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana

and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a

little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there



(Photograph by E. W. Strawbridge.)

The eastern gate, Damascus.

not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.—2 *Kings* V.

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## ISRAEL TAKEN CAPTIVE TO ASSYRIA.

NINEVEH was “an exceeding great city” far away to the northeast of Canaan, on the Tigris River. It was the capital of Assyria. The ruins and inscriptions now being dug from the sand show us what a great city it was from which the armies used to go out each year to put down some rebellion or to conquer some new country.

When Samuel was a child, there was a strong king in Nineveh, whom he may have heard spoken of with fear. During the days of David and Solomon, Assyria was weak; but it had now grown strong again, and Canaan and the other

countries by the sea began to be in danger. From this time on Assyria was the great enemy of Israel, and the Lord could not protect them as in the old days, because they disobeyed Him and worshipped idols.

The danger grew greater year by year, and the people of Israel went on disobeying the Lord. When Hoshea was king in Samaria the Assyrians came under their king, Shalmaneser, and Hoshea had to pay a heavy tribute each year. But afterwards he plotted with the Egyptians and refused to pay the tribute.

Then Samaria was besieged three years, and taken, and the people were led away captive. The strong city of Tyre was taken after five years' siege. The Assyrian records also tell the story, and even give a picture of the siege of Samaria. Some who read the records understand them to say that Shalmaneser died before Samaria was taken, and that the next king, Sargon, is the one who took the city.

We see the people being led captives to distant lands. How sad to be taken away from their homes that they loved, often separated from family and friends,

and sent to a strange country to live, perhaps as slaves! Some of the people were placed "in Halah and in Habor by the river of Gozan," which probably means the region west of Nineveh about the river Khabour, a branch of the Euphrates. Others were placed in the cities of the Medes, which were further away, to the east of the Tigris River.

These poor captives were children of Israel whose fathers the Lord had brought out of Egypt, and to whom He had promised such happiness in their own dear land, if they would be faithful to Him. And all this trouble had come



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The colonnade, Samaria.



upon them because they had disobeyed the Lord and worshipped idols and done evil.

Then the king of Assyria brought strange people from other places to the cities of Samaria. Some were from Babylon on the lower Euphrates. The other places named were perhaps also along the Euphrates, except Hamath, which was the old Hittite city on the Orontes, to the north of Canaan. These strange people brought their idols and their heathen worship with them; and although a priest of Israel was sent back to them to teach them how they should fear the Lord, they only added this to their other worship, and still served their idols. We shall find that long afterwards the Jews at Jerusalem would not let these strangers help in rebuilding the temple. And even in the Gospel days the Jews had no dealings with the Samaritans.

Now shall we read the story?

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that



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A glimpse of Samaria.

were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.\* And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities

\* Paid tribute.

of the Medes. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.\* And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: for they served idols, whereof the LORD had said unto them, Ye shall not do this thing. . . . So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their



Black obelisk of Shalmaneser II. recording the receipt of tribute from Jehu, "son of Omri." (From a cast in Museum of Archæology, University of Pennsylvania. By courtesy of H. V. Hilprecht and the Museum.)

\* In the lonely places where watch-towers were needed by the shepherds, as well as in the large cities.

cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; with whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner. So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.—*2 Kings XVII. 1-12, 23-41.*

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### HEZEKIAH AND ISAIAH.

WE remember the time when the children of Israel were one kingdom, under Saul, and David, and Solomon. Afterwards the people were divided, and since the division, we have been following the story of the kingdom of Israel in the northern part of the land. During all this time, some two hundred and fifty years, the kingdom of Judah, with its great city Jerusalem, was the neighbor of Israel on the south. The Assyrians who carried the people of the northern kingdom captive also threatened Jerusalem and made its kings pay a heavy tribute; but the city was not destroyed, and the kingdom of Judah continued another hundred and fifty years after Israel came to an end.

At the time that Samaria was destroyed and the people of Israel were taken captive, Hezekiah was king in Jerusalem. Many of the kings of Judah were bad kings and



worshipped idols, but Hezekiah was a good king and trusted in the Lord. The prophet Isaiah was living in Jerusalem in those days; Hezekiah turned to him in his troubles, and he told the king from the Lord that he should not be afraid.

Let us read a part of the story of Hezekiah which tells how the king was sick, and how the Lord gave him a sign that his life should be lengthened. Hezekiah was given his choice of a sign: should the shadow go forward ten steps, or go back ten steps, on the steps of Ahaz? Our translation calls it a dial. It was perhaps a flight of steps in the court of the palace, built by Ahaz, the father of Hezekiah, with a



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Looking up the valley of Hinnom.

column or pole so placed that as the shadow lengthened or shortened it fell higher or lower upon the steps. The Lord made the shadow go backward as if to lengthen the day. It was a sign that the king's life would be lengthened.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle

court,\* that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will



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The Via Dolorosa, Jerusalem.

heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward

ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.—2 Kings XX. 1-11.

You can read the story of Hezekiah's sickness also in the Book of Isaiah, chapter xxxviii. From the days of Elijah and Elisha on, the Lord sent prophets to speak messages of warning and encouragement to the people of Israel and Judah, and many of their words were written down to become a part of our Bible. Amos and Hosea, in the kingdom of Israel before its fall; Isaiah and Micah, in Jerusalem in the days of Hezekiah; and Habakkuk and Zephaniah and Jeremiah, in the last sad days of Judah, help to bring the times before us and to make more full the history which is told us in the Books of Kings.

But the prophets spoke the Lord's words, not their own,

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\* The Revised Version reads, "middie part of the city." The prophet had not gone far.

and they are for the warning and encouragement of all people in all times. In those dark days when there was little hope which men could see, the Lord led the prophets to look beyond human aid and to declare His infinite loving care. Especially by their lips He foretold His coming into the world with Divine power to save.

Let us read one of these glorious prophecies from Isaiah.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the



Pool of Hezekiah, Jerusalem.

leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' \* den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

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\* The asp and cockatrice are serpents.



And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush,\* and from Elam, and from Shinar,† and from Hamath,‡ and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.§ And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—*Isaiah XI.; XII.*

## FINDING THE LAW IN THE DAYS OF JOSIAH.

SOME time after the good king Hezekiah, there was another good king, Josiah, the last good king of Judah. He was a child eight years old when he was made king. “In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.” (2 Chron. xxxiv. 3.) Prophets came in those days

\* Pathros was Upper Egypt, and Cush was Ethiopia, still further south.

† Elam and Shinar were the plains near Babylon, east and west of the Tigris River.

‡ Hamath was on the Orontes, to the north of Canaan.

§ Edom and Moab and Ammon were nations south and east of the Dead Sea.

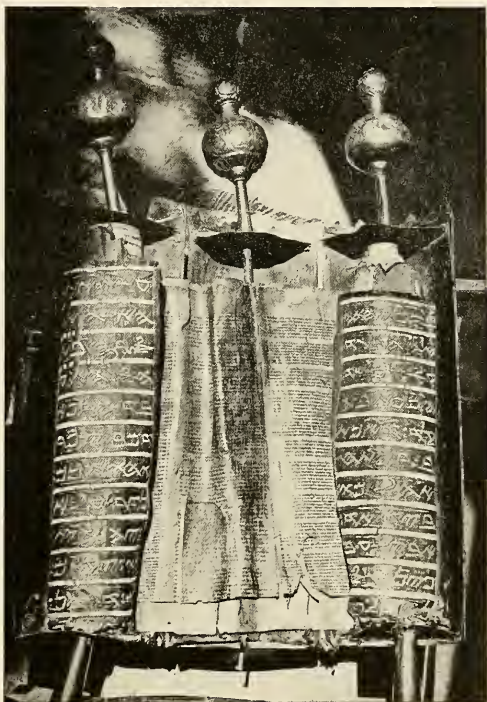
to warn the people. Among them were Zephaniah and Jeremiah, whose words are kept for us in the Bible.

In the eighteenth year of Josiah's reign something happened which aroused the king and the people to do all that they could to root out the wicked idolatries and to restore the worship of the Lord. Josiah had given orders to repair the temple. It had been cleaned and repaired by other good kings, but it had been

neglected again. Shaphan the scribe was reader and writer for the king, and an important officer. He took the king's command to Hilkiah the high priest, to count the silver which the keepers of the door had gathered of the people, and to give it to the workmen. Perhaps the money was gathered as it had been for the same purpose years before by king Joash, who also began to rule when a child only seven years old. At that time "Jehoida the priest took a chest, and bored a

hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD."

While Josiah's men were repairing the temple, the priest found "the book of the law." It was a roll containing the books of Moses, either entire or in part, which had been put for safekeeping in the temple. And now it had been neg-



(By permission of Palestine Exploration Fund.)

Old copy of the books of Moses, treasured by the Samaritans of Shechem.

lected and nearly forgotten for perhaps seventy-five years, since the days of Hezekiah. Have you seen a Jewish roll of parchment or leather, with the writing in columns, rolled up at either end on a stick?

The priest gave the roll to the scribe, and the scribe brought it to the king and read it, or read from it, to him. He read among other things some passages which told of the curses which would come upon the people if they did not hearken to the Lord. The king was afraid, and sent the scribe with other trusted officers to inquire of the Lord. Hezekiah in his trouble had sent to Isaiah: Josiah sent to Huldah the prophetess. Her husband was keeper of the priests' robes. "The college," where her home was, seems to mean some section of the city.

The answer was that the evil would come upon the people as it was written, but not in Josiah's time, because his heart was tender and he humbled himself when he heard the words of the law.

The story goes on to tell how the king gathered the people in the temple courts and read all the words of the book of the covenant which had been found. The king stood by "the pillar" (perhaps one of the two pillars set by Solomon at the porch of the temple), where it was usual to stand on great occasions. The king and the people made a covenant to keep the Lord's commandments, and they did all that they could to destroy the idols and their altars from the temple and from the whole kingdom.

Then Josiah gave commandment to keep the Passover, as it was written in the law, in Exodus. The good king Hezekiah had kept the Passover and called all the people that would come to the feast. But the Passover which Josiah kept was kept more carefully according to the law of the Lord than any that had been kept since the days of the judges.

But after reigning thirty-one years Josiah was killed. Pharaoh-nechoh, the king of Egypt, went with his great army against Assyria. Josiah was no doubt in league with Assyria, and he tried to stop the Egyptians at Megiddo, where the army passed through the hills from the plains of Philistia into the plain of Esdraelon. It would seem that Pharaoh had no wish to harm Josiah. The story is told in a few



simple words: "King Josiah went against him; and he slew him at Megiddo, when he had seen him." "And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day." (2 Chron. xxxv. 25.)

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.\* And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, Go up to Hilkiath the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. And Hilkiath the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiath gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the scribe shewed the king, saying, Hilkiath the priest hath de-



A Jerusalem street.

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\* A town of Judah.

livered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Aehbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiah the priest, and Ahikam, and Aehbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and



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Jews' wailing place, Jerusalem.

upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and

against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his

commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. . . .

And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. . . . In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.—*2 Kings XXII.; XXIII. 1-6, 21-25, 29, 30.*

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## CAPTIVES IN BABYLON: DANIEL.

THERE were, as we know, some good kings of Judah in the later days of the kingdom, but most of the kings and the people disobeyed the Lord, and the end of the kingdom had long been foretold by the prophets. At last it came. The people were carried captive to Babylon by king Nebuchad-



nezzar as the people of the northern kingdom had been taken away by the Assyrians.

You can find Babylon on the map, far away to the east, on the Euphrates River. It was a wonderful city, at that time perhaps the greatest in the world. It overlooked the broad rich plains watered by canals from the Euphrates. The river ran by the city, perhaps through it, and boats from the country above and from the Persian Gulf brought produce to its markets. Enormous walls were built around the city, with many gates.

There was little stone to be had in that country, and the walls were built of sun-dried brick with layers of rushes and bitumen. Many of the bricks found in the great mounds of ruins are stamped with the name of Nebuchadnezzar, for he was the proud king who did most to make Babylon the great rich city that it was. Besides the city walls Nebuchadnezzar with his thousands of workmen built enormous palaces, with great courts and halls and walls covered with bright-colored pictures. We are told of wonderful "hanging gardens" which Nebuchadnezzar made to please his wife, who was a princess from the mountains of Media, and perhaps was homesick in this flat country. Arches upon arches were built up till a hill was made, and it was covered with shrubs and waving trees, and water pumped from the river ran down the hill-side in cool streams.

Nebuchadnezzar also dug canals and a great reservoir. He built many temples in different places and repaired the great temple of Bel in Babylon, which was one of the wonders of the city. As was usual in that country, the temple included a great tower which rose by stages, one above another, each perhaps of a different bright color. On the top was the shrine, which was also a treasure house for precious things. The vessels of gold from the Lord's temple, the Bible says, were put in the temple of the idol.

We follow the captives on their long, sad journey from Jerusalem up to the north, around the Syrian desert, and then down the Euphrates to this great strange city.

By the rivers \* of Babylon,  
There we sat down, yea, we wept,

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\* The canals from the Euphrates.

When we remembered Zion.  
We hanged our harps  
Upon the willows in the midst thereof:  
For there they that carried us away captive required of us a song;  
And they that wasted us required of us mirth, saying,  
Sing us one of the songs of Zion.  
How shall we sing the LORD's song  
In a strange land?  
If I forget thee, O Jerusalem,  
Let my right hand forget her cunning.  
If I do not remember thee,  
Let my tongue cleave to the roof of my mouth;  
If I prefer not Jerusalem  
Above my chief joy.

—*Psalm CXXXVII. 1-6.*

We are going to read about Daniel and his three friends, who were among those who were taken as young men from Jerusalem. They were kindly treated in Babylon, and they were taught by learned teachers that they might become



The plain of Coelesyria and Mount Lebanon, from Baalbek : on the way north to the Euphrates.

attendants in the king's palace. Their names were changed : Daniel, which means "God's judge," was changed to Belteshazzar, which means "Bel's prince," Bel being the chief god of Babylon. But Daniel and his three friends remem-

bered the Lord in their strange home, and would not eat the food consecrated to idols. They had brave, true hearts, and the Lord was with them.

We shall learn in the story how Daniel and the others were raised to great honor. It is something like the story of Joseph in Egypt. Nebuchadnezzar, like Pharaoh, was troubled by a dream, but even what the dream was he could not remember. There were here in Babylon "the magicians, and the astrologers, and the sorcerers, and the Chaldeans," much the same as in Egypt. The name Chaldeans is from Chaldea, the country about Babylon, between the lower Euphrates and Tigris. Signs and dreams had been much studied there, and the name of the country came to mean skill in such things.

The dream was of a great image. There were many in that country, of the gods or of the kings. We read in the next chapter of a great image of gold. Daniel was honored as if he were himself a god. That he was in the gate of the king means that he lived in the palace.

Now shall we read a part of the story?

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that



the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers,



Baalbek: columns of great temple: smaller temple beyond.

who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto

me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This



Baalbek : huge stones in base of great temple.

image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall

arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed

with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the



Palmyra, in the Syrian desert. Triple entrance to street of columns.

iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.—*Daniel II.*

## SAVED FROM THE FIERY FURNACE.

NEBUCHADNEZZAR made a great image and set it up in the plain of Dura. It was probably in the broad meadows to the east of the city. A name like Dura still lingers there,



and a mound still stands which may well be the ruins of the pedestal of such an image. The image itself was covered with gold, and seated or standing upon its platform it must have glistened from afar across the plain.

We gain a faint idea of the image from the two great statues of an Egyptian king which now sit lonely in the broad meadows of Thebes. Nebuchadnezzar also had seen these and other great statues in Egypt, for he had carried his wars far up the valley of the Nile. This golden statue was possibly of the king himself, or perhaps of Bel, or Merodach, as he was also called, the chief god of Babylon.

The work was finished, and as we read the story we see the king's messengers hurrying to all the provinces, and



(Photograph by Babylonian Expedition, University of Pennsylvania; courtesy of H. V. Hilprecht. Copyright, 1903, by A. J. Holman & Co.)

Camels browsing around Nuffar, near Babylon.

the governors and officers coming with their attendants, with great show and pomp, to the dedication of the image—a great multitude of people, speaking several languages.

Then at the sound of music by many instruments, they all bowed down and worshipped. Not all, for the three friends of Daniel who had been set over the affairs of the province of Babylon would not bow down to an idol. Their enemies accused them to the king, and they were bound and cast into the burning fiery furnace. But read how the Lord sent an

angel and surrounded them with His protection and saved them from the fire, so that they came out unhurt.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake,

and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were

cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the



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The colossi, at Thebes. Fifty feet high without pedestals.

fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.—*Daniel III.*

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### NEBUCHADNEZZAR'S MESSAGE.

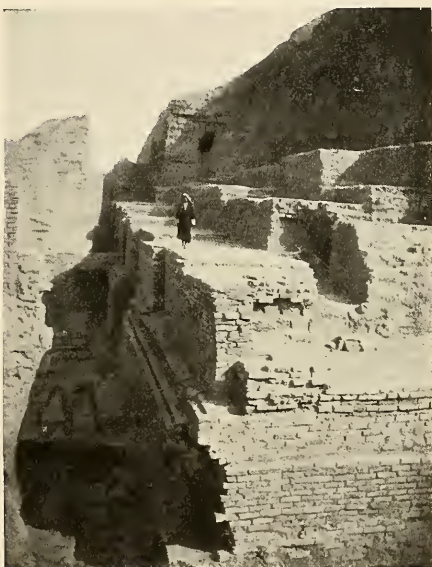
THE chapter that we are going to read tells of a dream that the proud king Nebuchadnezzar had, and how it all



came true, till he learned that "the most High ruleth in the kingdom of men." In the Hebrew Bible the first three verses of this chapter are the last verses of the chapter before; they perhaps refer rather to the wonder of the fiery furnace than to this new sign.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an



(Photograph by Babylonian Expedition, University of Pennsylvania; courtesy of H. V. Hilprecht. Copyright, 1903, by A. J. Holman & Co.)

A side of the great stage-tower of the temple of Bel, at Nuffar, near Babylon.

and a watcher and an

holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest \* of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my

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\* The "lowest" or "lowliest" of men.

majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that



(Photograph by Babylonian Expedition, University of Pennsylvania; courtesy of H. V. Hilprecht. Copyright, 1903, by A. J. Holman & Co.)

Buffaloes in the 'Afej marshes, near Babylon.

liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.—*Daniel IV.*



## THE WRITING ON THE WALL.

IN all that we have learned so far about Babylon and the captives there, Nebuchadnezzar has been king. Other kings ruled for short times after Nebuchadnezzar, and then came Nebonadius who made his son Belshazzar king together with himself. It seems that Nebonadius had married a daughter of Nebuchadnezzar, so that Belshazzar was a grandson of the famous king.

Our story tells us about this Belshazzar, how he made a drunken feast in his palace in Babylon, and brought out the holy vessels that Nebuchadnezzar had taken from the temple at Jerusalem, and used them to hold the wine. Then came the sign, the writing on the wall, which filled the king with terror. Daniel told its meaning: "Numbering, numbering, weighing, breaking."

And what was going on outside the palace and the city on that night? Cyrus who had become king of Media and Persia and much country to the north of Babylon, was pressing hard upon the city. Nebonadius the father of Belshazzar was with the army trying to keep the conqueror away, but he could not. Babylon was taken and that night Belshazzar was slain. It appears that Cyrus for a time made Darius the Mede king, but he afterwards ruled in Babylon himself.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, . . . might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, . . . drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation

thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.\* Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now the queen † by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, ‡ the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excel-



(Photograph by Babylonian Expedition, University of Pennsylvania; courtesy of H. V. Hilprecht. Copyright, 1903, by A. J. Holman & Co.)

Native canoes, on the swamps and canals near Babylon.

lent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve

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\* Third ruler, probably because the two highest places were held by Belshazzar and his father.

† The mother of Belshazzar, and daughter of Nebuchadnezzar.

‡ Strictly, his grandfather, but the word was often used in this general way.

doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his



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Stage-tower of temple of Bel, at Nuffar, near Babylon:  
buried by ruins of a Parthian fortress.

heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, . . . have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.



TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.—*Daniel V.*

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## SAVED FROM THE LIONS.

DANIEL was now perhaps eighty years old, and he was a high and important officer of king Darius. Other officers were jealous of him, and the story tells what they tried to do.

To think that Darius should make a decree that no one for thirty days should ask any petition of any god or man save of the king! It shows how proud and foolish a man may be. It was making himself God.

But Daniel was faithful to the Lord, and three times a day kneeled in his chamber and prayed with his windows open towards Jerusalem. The Jews wherever they were, turned towards Jerusalem and the temple in prayer. And remember how Solomon prayed for captives in the land of the enemy, who should “pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name.” (1 Kings viii. 48.)

The pictures from Assyria and Babylon show that lions were often hunted by the kings, and they perhaps were kept to be let out for the hunt. The den where they were kept was a deep pit. The Lord had saved the three friends of Daniel from the fire; would He now send His angel and save Daniel from the lions?

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom;

but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the



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Excavations at the temple court at Nuffar, near Babylon.

writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true,

according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.—*Daniel VI.*



## PROPHECIES OF COMFORT.

THE Lord had not left the people of Israel and Judah without the warning and guidance of prophets in the dark days before Samaria and Jerusalem fell, nor were they left comfortless in their exile. There are chapters in the Book of Isaiah, from chapter xl. on, which must have been a strength and inspiration to the weary captives in Babylon. There is reason to believe that these glorious prophecies



“I will be as the dew unto Israel: he shall grow as the lily,  
and cast forth his roots as Lebanon.”—*Hosea xiv. 5.*

were spoken first to the people in that dark time, their very despair of their own strength preparing them to learn of the great power and mercy of the Lord. The prophecies give promise of return across the desert to their home,—to Jerusalem and the temple. And they look beyond the troubles of that place and time; they hold out a great hope not to the Jews only, but to all the world. They speak plainly of the coming of the Lord and of His great power to save. They take up the hope of earlier prophecies and express it

again with a fulness of Divine tenderness and power, which brings comfort to all weary and discouraged souls.

Here is one of these blessed messages of hope.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation \* chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof

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\* So poor that he cannot make a large offering.

are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—*Isaiah XL.*

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## THE PILGRIM-PSALMS.

THE Jews were captives in Babylon for seventy years. But we learned how the armies of Cyrus king of Persia took Babylon. This Cyrus showed great kindness to the Jews, and Daniel prospered in his reign. The king also made a decree through all his wide kingdom that the Jews should be free and might go back to their land and rebuild the temple of the Lord. He gave them again the precious vessels of gold and silver which Nebuchadnezzar had taken from the temple, and had kept in the temple of his idol at Babylon. And he commanded that those who did not go should help their brethren.

Some persons have thought that Cyrus brought from his Eastern home a knowledge of the one true God, and that this was the reason of his kindness to the Jews. But whether this was so or not, he was the Lord's servant in sending them back to their own land.

Only a part of the captives returned, but a large company, some riding but more on foot, set out with great rejoicing. It was a journey of some months up the Euphrates and across the desert and down to Jerusalem. Zerubbabel



was among them, and became their leader; Jeshua was chief among the priests. Some of the Psalms, especially the beautiful Psalms of "degrees" or of going up, may well have been sung by the people on their way, or afterwards in memory of the journey.

We must read some of these Psalms. You seem to see



"His branches shall spread, and his beauty shall be as the olive tree."—*Hosca xiv. 6.*

the pilgrims coming back to Zion. You feel, too, that these Psalms are songs of the heavenly journey, given to encourage us all on our way.

First the longing of the captives to be set free.

A SONG OF DEGREES.\*

In my distress I cried unto the LORD,  
And he heard me.  
Deliver my soul, O LORD, from lying lips,  
And from a deceitful tongue.  
What shall be given unto thee? or what shall be done unto thee,  
Thou false tongue?  
Sharp arrows of the mighty,  
With coals of juniper.

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\* A song of ascents. A pilgrim-song.

Woe is me, that I sojourn in Mesech,  
 That I dwell in the tents of Kedar!†  
 My soul hath long dwelt  
 With him that hateth peace.  
 I am for peace:  
 But when I speak, they are for war.

—*Psalm CXX.*

Then the looking with hope towards the holy mountains.

A SONG OF DEGREES.

I will lift up mine eyes unto the hills,  
 From whence cometh my help.  
 My help cometh from the LORD,  
 Which made heaven and earth.  
 He will not suffer thy foot to be moved:  
 He that keepeth thee will not slumber.  
 Behold, he that keepeth Israel  
 Shall neither slumber nor sleep.  
 The LORD is thy keeper:  
 The LORD is thy shade upon thy right hand.  
 The sun shall not smite thee by day,  
 Nor the moon by night.  
 The LORD shall preserve thee from all evil:  
 He shall preserve thy soul.  
 The LORD shall preserve thy going out and thy coming in  
 From this time forth, and even for evermore.

—*Psalm CXXI.*

Then the coming into the holy city.

A SONG OF DEGREES OF DAVID.

I was glad when they said unto me,  
 Let us go into the house of the LORD.  
 Our feet shall stand  
 Within thy gates, O Jerusalem.  
 Jerusalem is builded  
 As a city that is compact together:  
 Whither the tribes go up, the tribes of the LORD,  
 Unto the testimony of Israel,  
 To give thanks unto the name of the LORD.  
 For there are set thrones of judgment,  
 The thrones of the house of David.  
 Pray for the peace of Jerusalem:  
 They shall prosper that love thee.

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† Wild tribes far from Canaan, Mesech to the north and Kedar to the south.

Peace be within thy walls,  
 And prosperity within thy palaces.  
 For my brethren and companions' sakes,  
 I will now say, Peace be within thee.  
 Because of the house of the LORD our God  
 I will seek thy good.

—*Psalm CXXII.*

Other songs of going up.

A SONG OF DEGREES.

When the LORD turned again the captivity of Zion,  
 We were like them that dream.  
 Then was our mouth filled with laughter,  
 And our tongue with singing:  
 Then said they among the heathen,  
 The LORD hath done great things for them.  
 The LORD hath done great things for us;  
 Whereof we are glad.  
 Turn again our captivity, O LORD,  
 As the streams in the south.  
 They that sow in tears shall reap in joy.  
 He that goeth forth and weepeth, bearing precious seed,  
 Shall doubtless come again with rejoicing, bringing his sheaves with him.

—*Psalm CXXVI.*

A SONG OF DEGREES FOR SOLOMON.

Except the LORD build the house,  
 They labour in vain that build it:  
 Except the LORD keep the city,  
 The watchman waketh but in vain.  
 It is vain for you to rise up early, to sit up late,  
 To eat the bread of sorrows:  
 For so he giveth his beloved sleep.

—*Psalm CXXVII. 1, 2.*

A SONG OF DEGREES OF DAVID.

Behold, how good and how pleasant it is  
 For brethren to dwell together in unity!  
 It is like the precious ointment upon the head,  
 That ran down upon the beard,  
 Even Aaron's beard:  
 That went down to the skirts of his garments;  
 As the dew of Hermon,  
 And as the dew that descended upon the mountains of Zion:  
 For there the LORD commanded the blessing,  
 Even life for evermore.

—*Psalm CXXXIII.*



## A SONG OF DEGREES.

Behold, bless ye the LORD, all ye servants of the LORD,  
Which by night stand in the house of the LORD.

Lift up your hands in the sanctuary,

And bless the LORD.

The LORD that made heaven and earth bless thee out of Zion.

—*Psalms CXXXIV.*

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## REBUILDING JERUSALEM.

WHEN the pilgrims came back from Babylon to Jerusalem, the first thing that they thought of was the temple, and they began rebuilding it, singing Psalms as they worked. But they refused the help of the people of Samaria and made them their enemies. Then for a good while work on the temple was stopped by command of the Persian king.

At that time the prophets Haggai and Zechariah began to speak their message from the Lord to encourage the people. Haggai was old and perhaps had seen the temple of Solomon before it was destroyed. Zechariah was younger. So work was begun again, and the king gave the people help, and the temple was finished, a poor rude building compared with the temple of Solomon, and yet the Lord's own temple.

We will read some of the words spoken by Zechariah, promising peace and blessing to Jerusalem. The promise is one of heavenly blessing to all who are brave and faithful in the Lord's work.

Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the LORD of hosts;

Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: so again have I thought in these



Jerusalem, from Scopus, the northern end of Mount of Olives range.

days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

And the word of the LORD of hosts came unto me, saying, Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In

those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—*Zechariah VIII.*

Before we leave the Old Testament we must read a few words from the very last chapters, which look forward to the coming of the Lord and to John the Baptist who should prepare the way before Him.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. . . .

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—*Malachi III. 1-4; IV. 4-6.*

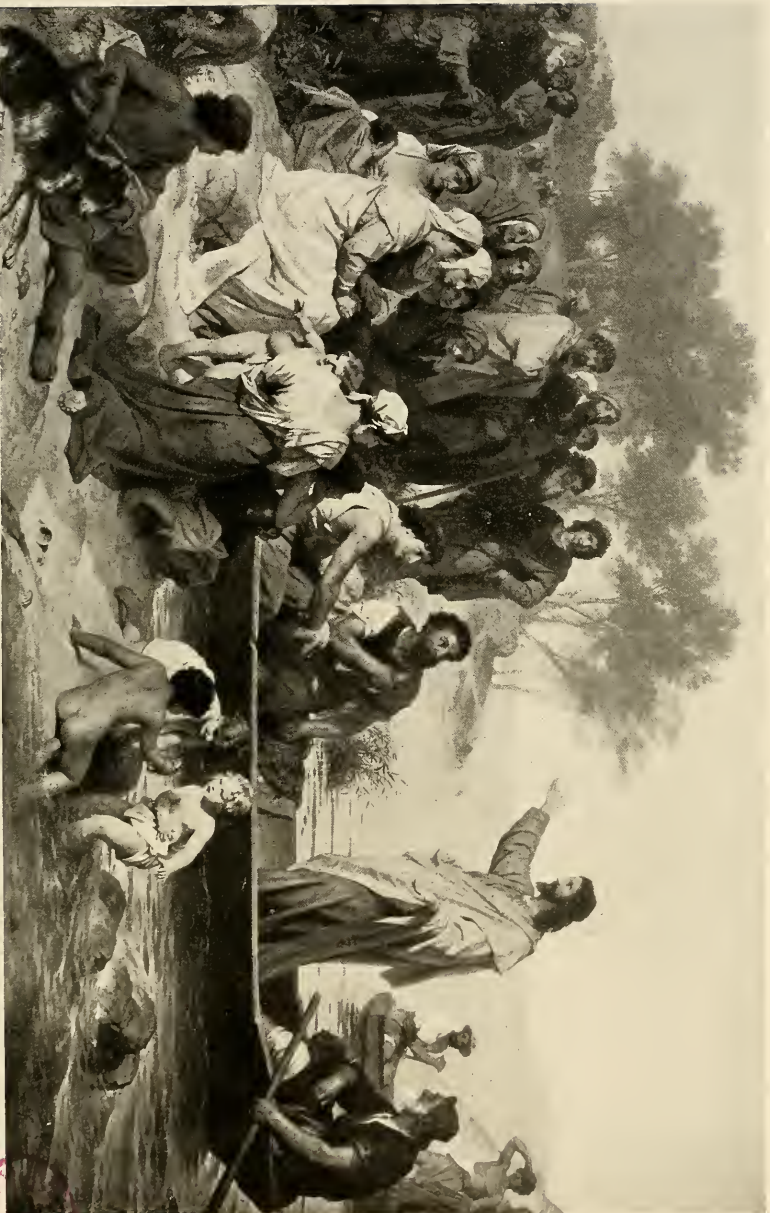


An old olive tree.



STORIES FROM THE GOSPELS





(Hofmann : Franz Hanfstaengl Art Publishing House, Munich and New York.)

The Lord teaching by the sea.







## BIRTH OF JOHN THE BAPTIST.

SOME four hundred and fifty years—years of change and warfare—had passed since Malachi spoke the prophecy of the coming of the Lord and of one who should prepare the way before Him, which closes the Old Testament, and the time of fulfilment was at hand.

Let us sit down on this green hill-side under the olive trees. They are friendly looking trees, with their gnarled, twisted trunks and willow-like leaves, silvery as the wind turns them up and shows the under side. In the old time there were large orchards of olives on this hill-side, and from them the hill was called the Mount of Olives. We look down the slope into the deep Kidron valley, and across the valley are the hills on which Jerusalem stands. Imagine the city as it was in Gospel days. Beyond these nearer buildings rose the highest hill of the city, with steep rough sides, called Mount Zion. King Herod's palace stood on Mount Zion, and from the high windows he could overlook the city and the country all about. He looked down the Kidron valley into the wilderness, and over the slope of the Mount of Olives he caught a glimpse of the blue water of the Dead Sea. Around the palace there were gardens with walks and arbors and fountains, and a high wall with three great white-marble towers. Under the hill were the shops and busy streets of the city, and towards the north there were nice houses with trees and gardens about them.

One part of the city we have not mentioned, which we should have noticed first of all. In the corner of the city nearest to us stood the temple, on a hill somewhat lower than Mount Zion, which rose directly from the Kidron valley. The top of this hill was naturally small but had been enlarged to give room for the temple and its open courts. Along the steep sides of the hill, a great wall of white stone had been built, and the space within the wall had been filled partly with earth and partly with arches of masonry, supporting the marble pavement of the temple courts. Along the top of the wall ran a beautiful porch or colonnade where one could walk and look out over the gardens of the Kidron. From this level, steps led under an arched gate-way to a

higher pavement, and from this by another beautiful gate to one still higher, and from this to the highest of all where the temple building stood.

The temple itself was of white marble, its face towards the Mount of Olives and the east. Its walls were kept clean and shining. The roof, we are told, was covered with gilded points to keep the birds from lighting on it; the great gold-covered doors stood open, and in the door-way hung a curtain of rich embroidery. Above the doors the open space



Jerusalem, from the Mount of Olives.

under the roof was filled by a gold vine, with golden leaves and grapes. The temple with all its whiteness and gold in the morning sunlight was too dazzling to look upon.

This is not the temple of Solomon which we are describing, nor the one that was built on the return from Babylon, but Herod's temple, the temple of Gospel days, which was far greater and grander than those which had been before it.

At all times of the day priests were moving about the temple courts in their white linen robes, barefooted, with turbans on their heads. As soon as the sunlight was seen on the distant hill-tops of Hebron, by the watchman on the temple roof, his trumpet gave a signal to the priests to make ready a lamb to be offered on the great altar before the temple door; and again towards evening another lamb was offered. This was a part of the priests' work. The same



priests did not serve all the time. Many hundred of them lived in Jerusalem and in some of the towns about. They were divided into twenty-four courses, each course coming up twice each year for one week's service. The days of the week were then divided among the members of the course, there being fifty or more priests employed each day. And on the Sabbath the whole course was busy.

If we had looked at the hour of morning prayer, when the sunlight was glittering on the temple, or at the time of evening prayer when the shadows were lengthening from the west, we should have seen many people gathering in the temple courts; and many others in their homes were turning their faces in prayer towards the temple. The priests made ready a lamb to offer upon the altar. And now they prepared to burn the sweet incense in the temple, that its fragrant smoke might be a picture of the prayer of all the people rising to the Lord. Every priest desired to perform this holy duty of burning the incense; no priest was allowed to do it but once, and the choice was made by lot.

One day in the fall of the year when the course of Abia was on service, among the priests appointed for the day was a good old man named Zacharias from the hill country of Judæa, perhaps from the old town of Hebron where many priests lived. On this day the lot fell upon Zacharias. He should burn the incense in the temple. The priests at the altar were waiting to offer the lamb; the people in the courts were bowing in prayer; other priests had entered the temple, one to remove the ashes from the golden altar, the other to spread fresh coals taken from the great altar before the temple door. Now, at the sound of music, Zacharias went inside the holy place. See the old priest with his long white robe, barefooted, with gray hair and beard, and a turban wound about his head, holding in his hand the golden bowl in which was the sweet gum to be scattered upon the coals



(By permission of T. H. McAllister, N. Y.)

Arches supporting temple area.

before the Lord. And meantime all the people waited till he should come out from the temple and pronounce the blessing upon them.

Zacharias was in the holy place, the larger and outer room of the temple. A veil hid from him the most holy place, where the ark with the tables of the commandments should have stood, with the cherubim on its golden lid. It



Robinson's arch: part of an ancient bridge between the temple hill and Zion.

should have stood there, but it had long ago been lost, perhaps when the city was taken by Nebuchadnezzar and the army of Babylon. Still it was the most holy place, never entered but once each year when the high priest burned incense there before the Lord. Zacharias stood outside the veil. On his right hand was the

golden table with the bread which always lay in order before the Lord; on his left was the golden "candlestick," a stand with a central stem and three branches on either side, all bearing little lamps; in the middle before the veil stood the golden altar, on which the coals were glowing for the incense. Zacharias drew near to the altar and sprinkled the sweet gum, thinking, as its fragrant smoke arose, that so the prayers of all the people were going up to the Lord. Among them was the prayer of his own heart that he might have a son. Then before he turned to go, in this holy place in the presence of the Lord, an angel stood by him and spoke in answer to his prayers.

Listen while we read the story.

There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, accord-

ing to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. . . .



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Hebron, in the hill country of Judaea.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table,\* and wrote, saying, His name is John. And they

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\* A little tablet, perhaps covered with wax, on which he wrote with a sharp point.



marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel;  
 For he hath visited and redeemed his people,  
 And hath raised up an horn of salvation for us  
 In the house of his servant David;  
 As he spake by the mouth of his holy prophets, which have been since the world began:  
 That we should be saved from our enemies, and from the hand of all that hate us;  
 To perform the mercy promised to our fathers,  
 And to remember his holy covenant;  
 The oath which he sware to our father Abraham,  
 That he would grant unto us, that we being delivered out of the hand of our enemies  
 Might serve him without fear,  
 In holiness and righteousness before him, all the days of our life.  
 And thou, child, shalt be called the prophet of the Highest:  
 For thou shalt go before the face of the Lord to prepare his ways;  
 To give knowledge of salvation unto his people  
 By the remission of their sins,  
 Through the tender mercy of our God;  
 Whereby the dayspring from on high hath visited us,  
 To give light to them that sit in darkness and in the shadow of death,  
 To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts \* till the day of his shewing unto Israel.—*Luke I. 5-23, 57-80.*

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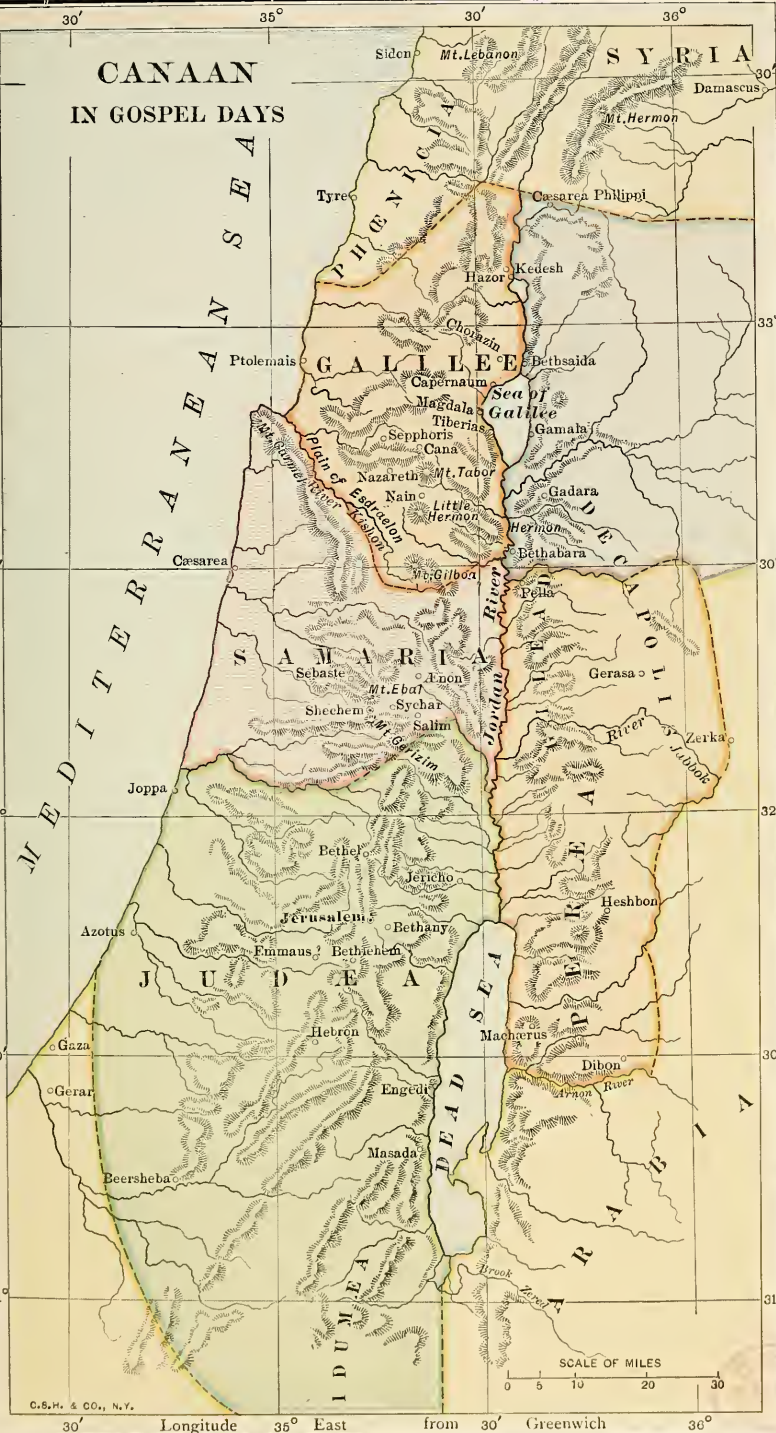
## THE BIRTH OF THE LORD AND THE VISIT OF THE SHEPHERDS.

IF we go southward from Jerusalem across a broad plain and over a range of hills, we come in sight of Bethlehem. This is a rough hill-side where we stand; the stones are thrown up in thick walls about the fields, and the slope is terraced to keep the soil from being washed away. At the foot of the hill is a valley with fields of wheat and olive

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\* The wilderness of Judæa, to the west of the Dead Sea.

# CANAAN IN GOSPEL DAYS







orchards. And there is Bethlehem, its gray stone houses clustered thick together on a hill beyond the valley. The rich gardens and orchards about it give it its name, which means "the house of bread."

If we turn more to the east we look out over the barren hills of the wilderness of Judæa, the deserts where John the Baptist lived. In summer they are very dry and bare, but with the winter rains many little flowering plants spring up which give pasturage to flocks of sheep. Looking over the town, we see a part of the wilderness where the mountains



Looking towards Bethlehem from Jerusalem.

are high, with deep gorges between leading down to the Dead Sea. Through one deep valley we see the water; and the mountains on its eastern shore stand as a long purple wall against the sky.

Bethlehem was David's home; here are the pasture hills where he tended his father's sheep, and where, as he watched through the long nights, he learned how "the heavens declare the glory of God; and the firmament sheweth his handy-work."

We are to read of a time when many people of the family of David were coming back again to the town of their forefather, that a list might be made of all their names. The

Roman emperor had commanded this in all the countries under his power, as a help in gathering taxes and soldiers for his army. An inn where travellers find shelter is called in that country a khan. The inn in Bethlehem was perhaps only an open yard with a high stone wall about it, with arched recesses around the sides for shelter. So many people came that the khan was filled and there was no room for more.

Among those who travelled by this way from the north were Mary and Joseph. They had come a journey of several days from Nazareth, the little town of Galilee where they lived, to be enrolled, for they were of the family of David.



Bethlehem, from the north. The church with pitched roof, near left of picture, stands over the cave of the Nativity.

They were drawing near to Bethlehem. They came down this very hill-side where we stand and crossed the valley to the town. But the khan was full. They turned aside, and it has been believed from very long ago that they found rest in a cave in the hill-side, where animals were sheltered. There are many such caves in the hills about Bethlehem, and they are often used as sheepfolds, and stables, and even as houses. We can go to-day by steps down into the cave, and forgetting all that has been done to change the place, we seem to see it as it was that night when Mary and Joseph came,—a plain, rude cave. Here the Lord was born, and His mother wrapped Him in soft bands of cloth and laid

Him in a manger, one of the little feeding-boxes from which the animals took their food.

As we stand here and remember the night long ago, we think of the heavenly light and heavenly voices in the pastures not far away, where shepherds were keeping watch over their flock. It is almost as if the shepherds were with us in the cave and we heard from them the angels' message, and bowed with them about the manger, feeling something of the wonderful holiness which the Lord brought into the world. But it is better to read the story.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,



(Hofmann : B. Benda, Lausanne ; Wm. H. Rau, Phila.)

The birth of Jesus.



Glory to God in the highest,  
And on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.—*Luke II. 1-20.*

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### VISIT OF THE WISE MEN.

IN the days when the Lord was born people knew almost nothing about heaven and the Heavenly Father. But there was a country far to the east of Palestine, where wise men lived who had some knowledge of heavenly things, which had been handed down from very long ago. They knew that



Rachel's tomb, on the road to Bethlehem.

the Lord was to come into the world, and when a bright star was sent them from heaven they knew it meant that the Lord was born. The land of Palestine would be His home, for from very ancient days, long before the time of Abraham, it had been known as the Holy Land. They prepared

presents for the Lord and made ready for their journey that they might go and worship Him. No doubt they travelled with their camels, as people do in that country, especially when they must pass through the desert.

If we had been standing near the gate of Jerusalem some months later we should have seen a train of stately camels swinging steadily along on their journey, handsomely harnessed with bright straps and tassels. They carried their heads high, and perhaps from the halters of some of them hung little sweet-toned bells. Some were loaded with provisions and comforts for the journey; on others the wise men and their servants rode. They came to the city gate and asked, "Where is he that is born King of the Jews?"

King Herod lived near by in his great fortress palace on Mount Zion. He was not the king that the wise men were looking for. The Romans had made Herod king of the country. He was not a Jew, and the people hated him and were afraid of him. He was now an old man and sick, but he was all the more cruel and suspicious, and fearful that some one would take away his kingdom. Imagine the feelings of Herod when he learned that wise men from the East were asking for one who was born King of the Jews; and imagine the feelings of the people in the city who hated Herod and were afraid what he might do.

Herod could not answer the wise men's question. But there were the priests and scribes in the temple, who spent their time in studying the sacred books of the law and of the



(Hofmann : B. Benda, Lausanne ; Wm. H. Rau, Phila.)

Worship of the wise men.

prophets. They would know what had been promised about the coming of the King. Herod hid his real motives, and tried to learn who the new King was, that he might kill Him. But the Lord was protected from his power. This is the story.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda,  
Art not the least among the princes of Juda:  
For out of thee shall come a Governor,  
That shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found

him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

The flight into Egypt.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into



Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two-years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard,  
Lamentation, and weeping, and great mourning,  
Rachel weeping for her children,  
And would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.—*Matthew II.*



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“Tree of the Virgin,” at On, in Egypt.

## THE HOME IN NAZARETH.

THE verses that we last read told how Joseph and Mary and the Holy Child came back from Egypt after the death of Herod. But Herod's son was a bad king like his father. They must not stay in Bethlehem but go again to Nazareth, where Joseph and Mary had lived before they went to Bethlehem to be enrolled.

Nazareth is far away to the north among the hills of

Galilee. To reach the town we climb up a steep, rocky path from the great plain of Esdraelon, and find ourselves in a



Nazareth, from the east. The spring is in the inclosure of the church in the foreground of picture, from which the water is carried by aqueduct to the village fountain, the small building to the left, to which the broad paths lead.

little upland meadow, with hills all around, which shut us off from the world. The stone houses which make the little town, stand on a sunny hill-side at the upper end of the



(Copyright, 1903, by C. H. Graves, Phila.)

The village fountain, Nazareth.

meadow, shaded by orchard trees. Outside the town is the fountain where the water of a spring is poured out upon a pavement. Here the travellers stop to drink, and all the people of the village come to wash their wool and to fill their jars to carry on their heads back to their homes. Here Mary, and the Lord Himself, must often have come for water.

Let us climb the high hill above the town. Now we look down on the flat roofs and domes, and the little meadow lying before the town. We see white lines leading over the hills in several directions. They are the paths which lead out from Naza-

reth. Some of them are worn deep into the soft rock, where the people have walked for so many, many years. We see the great plain of Esdraelon to the south and the mountains of Samaria beyond. Eastward, beyond Mount Tabor, are the purple hills across the Jordan; westward is the blue Mediterranean, so near that we see the white surf rolling on the beach; in the north we look over hills upon hills to the snowy Hermon far away. All this the Lord must often have seen while Nazareth was His home.

Coming down from the hill we pass through the narrow streets of the town and see the little houses where the people live. We pass work-shops of smiths and shoemakers and carpenters. Here a carpenter sits on the floor of his shop preparing work for his boys to finish. We remember that Joseph worked at this trade, and that the Lord Himself was known as "the carpenter." We must think also of the synagogue which was the Jews' church, where the people met on the Sabbath to hear the Scriptures, and to worship. How much more the Divine words of Scripture meant to the Lord, than to others who heard them!



(Hofmann : B. Benda, Lausanne : Wm. H. Rau, Phila.)

The child Jesus.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.—*Luke II. 40.*



## THE PASSOVER AT TWELVE YEARS OLD.

It was spring, when the fields waved with grain and the hills were bright with flowers. All the people who could were making ready to go to Jerusalem to the Passover. Many thousand Jews from Egypt and Africa, Italy, Greece, Asia Minor, and Palestine were on their way to the Holy City. A company went each year from Nazareth, Mary and Joseph with them, and this time, being twelve years old, Jesus went also. It was a journey of perhaps four days down the rough hill-side, across the broad plain and over the hills beyond. They were eager for the first view of the



Nazareth, from the south.

city. As it came in sight over the hill-tops we can imagine that a shout of joy went up from the company, and perhaps they sang, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem," and the rest of that beautiful Psalm. The city was full of people. The khans and the houses were filled with guests. Tents were pitched in the gardens and on the roofs, and outside the walls in the valleys and on the hill-sides.

It was the Passover which had brought them all together, the great feast in memory of the deliverance of the people from Egypt long ago. The feast lasted seven days, but one

day was the chief day, when the Passover lamb was killed and eaten. The day before, all raised bread and all yeast had been put out of the houses, and all dishes and furniture had been cleaned. On the chief day, in the afternoon, thousands crowded into the temple courts, which were gaily trimmed in honor of the feast, and stood in long rows before the temple, each with a lamb. At the blowing of the trumpets the lambs were killed. Long lines of priests in white robes passed the blood up to the altar in gold and silver bowls. The fat was burned by the priests on the altar, and the lambs were taken away to be carefully



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A potter and his wheel, Nazareth.



(Photograph by E. W. Strawbridge.)

Coming from the fountain, Nazareth.

roasted for the feast. In the evening the people gathered in companies of ten to twenty, reclining about the low table. On the table were the roast lamb, thin cakes of bread, bitter herbs, a dish of preserved fruits, and wine. During the feast Psalms of rejoicing were sung. At a certain time one of those present, usually the youngest boy, asked the meaning of the feast, and one of the old men told the story of the escape from Egypt and the first Passover. Before midnight the feast was ended.

Other ceremonies occupied several following days, but the people need not stay to them, and many of them began to scatter to their homes.

There was great confusion as one company after another made ready to start in the cool of the moonlight evenings. Camels and donkeys were being saddled and loaded, the narrow streets were crowded with people running back and forth shouting to one another and to their animals, and as fast as they were ready hurrying on towards the gates of the city. Among the rest the Nazareth friends started, Mary and Joseph with them. They would not go far the first night, but would stop outside the city to see that all



(Hofmann : Franz Hanfstaengl Art Publishing House, Munich and New York.)

With the doctors in the temple.

were there, that nothing had been left behind, and to arrange themselves for the journey. Why do we see Mary and Joseph turning back again to Jerusalem, sorrowfully searching in the streets and the temple courts?

Now his parents went to Jerusalem every year at the feast of the pass-over. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and



acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.—*Luke II. 41-52.*

## THE LORD'S BAPTISM AT THE JORDAN.

WE once sat together on the Mount of Olives looking down upon the temple and the houses of Jerusalem. To-day let us go over the crest of the hill following this road which leads to Jericho. On the slope of the Mount of Olives we pass the little town of Bethany, looking out towards the south and east over the barren hills of the wilderness. A short day's journey on this rough road, among the brown, dry hills, brings us to the brow of the high cliffs which overlook the plain of the Jordan. It is a sunny plain some eight miles wide, between these hills on which we stand and the blue mountains which rise as a wall on its eastern side. Along the middle of the plain a line of dark green shows where the Jordan runs, and following the line towards the south we see the dark blue water of the Dead Sea. This plain is really a deep trough in the earth's surface, so deep that if a channel should be



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The Hasbany River, the northern branch of the Jordan.

cut to let in the water from the Mediterranean it would rise to the hill-tops where we stand.

It is a beautiful green plain wherever it is watered by springs and streams. By our side where we stand there is a chasm, between the brightly colored cliffs, so deep that we can hardly see the brook which we hear running in the bottom. This brook is the Kelt, supposed by some to be the Cherith of the old time, by which Elijah was hid when the ravens brought him food. Where the brook runs out into the plain just at our feet, the city of Jericho stood in the New-Testament days, surrounded by its gardens and orchards. As we go down the hill to cross the plain towards the Jordan we see some ruins of the city.

Turn a little towards the north across the sunny meadows. As we draw near the river the ground breaks steeply



Plain of Jericho, looking south.

down to a lower level. This lower plain, a mile or so in width, is filled with a thicket of trees among which the Jordan runs. It is a swift stream about one hundred feet in width, and there are places where it usually may be forded. Here and there is an opening among the trees with a stony beach by the water's side. At a place called Bethabara—perhaps at the ford a little below the Sea of Galilee—the people, long ago, were gathering from Jerusalem and Judæa, and the country round about Jordan. They had come to hear a man of the desert, who preached repentance.

John the Baptist was a man with weather-beaten face

and with uncut hair; for he was a Nazarite, one set apart to the service of the Lord. He wore a garment of coarse camel's hair cloth bound with a leathern girdle. His home had been in the deserts bordering the Dead Sea, and his food had been the great brown locusts (grasshoppers, the children would call them), and wild honey. Even to-day the poor Arabs eat the locusts, drying their bodies and stewing them or mixing them with other food. The wild honey was plentiful in the wilderness, for in the rainy winter there were many flowers from which the bees gathered it and laid it away in the caves of the rocks.

John had lived in the desert, but now he was sent to baptize and to make ready a people prepared for the Lord. Read the story, and how the Lord Himself came to be baptized by John in the Jordan.

In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness,  
Prepare ye the way of the Lord,  
Make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he



By the bank of Jordan.



will thoroughly purge his floor,\* and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—*Matthew III.*

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### THE LORD'S TEMPTATIONS.

THERE are some days when we are unhappy; when things go wrong and people seem unkind; even the sunshine and beautiful flowers and trees do not seem beautiful. We are unhappy, and the trouble is in ourselves. No matter what is around us, there are no bright happy thoughts and feelings in our minds. We are in a wilderness. At such times bad and selfish feelings come out from their hiding places like wild beasts. When the Lord was on earth He had unhappy days. He was "a man of sorrows, and acquainted with grief." He never did what was not good, and never said what was not true, but there were days when unhappy feelings came to Him, days when evil spirits tried with all their power to overcome Him. Then He was in the wilderness and with the wild beasts. We read of such a time of trial soon after the Lord was baptized by John.

This was not the only time of temptation in the Lord's life. When it was ended, we read that the devil departed from Him for a season. And as we read the story of the Lord's life we shall find that He spent nights in prayer, and that as long as He lived on earth there were times of trial greater than ever come to us. Besides what is told

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\* There are threshing-floors near every little town in Palestine. The earth is made level, and when the grain is cut it is brought here to be threshed out by driving the cattle around and around over it, sometimes drawing a drag with sharp points in the bottom. Then the farmer takes his "fan," a large wooden shovel, and throws the grain up into the air, till the chaff is blown away and the good grain is thoroughly cleaned.

us in the Gospels about the Lord's temptations, they are described in other parts of the Scriptures; the Psalms of sorrow and the accounts of famines and of wars have this deeper meaning.

At the side of the Jordan valley, a mile to the north from the road by which we come down from Jerusalem, there is a stern barren cliff, very rough and wild. At its foot is a spring and the ruins of an old city, the Jericho of the Old-Testament time. The cliff is stained and seamed and full of caves. Many hermits have lived in these caves, and some



Mount Karantel, the cliff behind old Jericho.

live there to-day; for there is an old tradition that the Lord was tempted in this mountain. We may well believe that in His temptation He turned aside among these bare and lonely hills. They would be a picture of His unhappy state of mind.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,\* and saith unto him, If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee :  
 And in their hands they shall bear thee up,  
 Lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and



(By permission of Palestine Exploration Fund.)

Wilderness of Judæa, looking south from Masada.

worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.—*Matthew IV. 1-11.*

## THE FIRST FOLLOWERS.

THE temptation in the wilderness was passed, and the Lord came again to the place where John was baptizing. People of every kind had come together to see and hear John, questioning whether he were the Messiah, the great

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\* We may think of some part of the temple near the angle of the wall which rose so high above the Kidron valley.



King, whom they were all expecting. There were publicans, as the tax-gatherers were called, and soldiers, and priests, and Pharisees from Jerusalem, and common people from the country all about. And there were fishermen from the Sea of Galilee, who listened earnestly to John and were ready to follow the Lord. There were others in other places who were ready when the Lord should call them.

The Lord, who made all things, in His great love for men had come to live with them and save them! He had been living among men now for thirty years. He had been a little child in Bethlehem; He had lived many years in Nazareth; He had questioned with the doctors in

the temple at Jerusalem. He had been living in the midst of them, but they did not yet know that He was the Lord. John's Gospel simply and sadly says,



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A Bethlehem street.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—*John I. 10-14.*

The same Gospel then goes on to tell of the first recognition of the Lord among the followers of John the Baptist.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water,



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Carriers of water and milk, Nazareth.

the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being

interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—*John I. 29-51.*

## THE BEGINNING OF MIRACLES.

WE have followed with the Lord from the Jordan into Galilee, and come now with Him to the little town of Cana, probably the village called Kefr Kenna, just over the hills to the northeast of Nazareth. The flat-roofed stone houses of the little town stand close together on a southwestern hillside. At the foot of the slope is a fine spring of clear water at which the people of the village fill their jars, and the rest runs down in a stream to water the orchards of olives and pomegranates and the grain fields, and out through the little valley into a great meadow. This town was Nathanael's home, and perhaps the Lord was already near Cana when Philip called Nathanael as he sat under the fig tree.

"There was a marriage in Cana of Galilee." A wedding in that country and in those days was quite different from weddings you have seen. Often the

bride and bridegroom prepared for the wedding by fasting and prayer. On the wedding day, often in the evening, the bridegroom went to the bride's home with a party of his friends to bring her to his house with music and rejoicing. As they came they were



(Copyright, 1903, by William H. Rau, Phila.)

Cana of Galilee.

joined by friends who made a gay procession, carrying lamps and torches and flowers. At the bridegroom's home the marriage feast was ready, and the feasting and rejoicing often lasted for some days. A friend of the bridegroom took charge, called the governor of the feast. We shall remember the procession and the marriage feast when we read of the wise and foolish virgins waiting for the bridegroom, and of the king who made a marriage for his son and at



supper time sent his servants to call those that were bidden to the marriage. There was a marriage feast in Cana.

We think of a low flat-roofed house built about an open court into which the doors and windows of the rooms opened,



(Photograph by J. K. Smyth.)

The spring at Cana.

perhaps under the shelter of a porch or gallery. Low tables were spread, about which the guests reclined on couches, resting on the left arm with the right hand free. By the door were six large stone jars for water, where the guests might wash their hands before and after eating, and where the dishes also might be rinsed according to the strict rules of the Jews. The water for the jars was no doubt brought

from the spring at the foot of the hill. We must read about the marriage in Cana, and the first miracle which showed the disciples the Lord's wonderful power.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.\* Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.—*John II. 1-11.*

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\* They were large jars, holding from eighteen to twenty-seven gallons each.

## DRIVING THE TRADERS FROM THE TEMPLE.

WE remember the Passover, the great feast in the spring of every year, in memory of the deliverance from Egypt. At that time the Jews came from all parts of Palestine and from distant lands to Jerusalem. We remember the beautiful temple with the holy chamber where Zacharias burned the incense. Before the door was the great altar of burnt-offering, where the fire was always burning. About the temple and the altar was the court where priests moved to and fro. A few steps led down to the court of the men of Israel. From this court more steps led under a beautiful gate-way to the



The Dome of the Rock and temple area.

court of the women, from which still other steps led to the great court of the Gentiles which reached to the colonnades on the brow of the high city wall.

Some eighteen years had passed since the day when the Lord was found in the temple, among the doctors, hearing and asking questions. It was again the season of the Passover. The city was full of people and especially the temple courts, for they must make ready their lambs for the feast. Many of them had come a long journey and had brought the money to buy the Passover lamb, and doves or oxen for offerings which they might need to make. There were traders ready to sell to the people and at very large prices; and these traders, by paying rent to the high priests, were allowed to set up their stalls and carry on their trade in the very courts of the temple itself. When people came to wor-

ship they found men calling out their wares and quarrelling and cheating those who were buying offerings. And there



A Jewish money-changer.

were others who would change the pilgrims' money, for they came from all parts of the country and the world, and brought such money as they had. They must have it changed for Jewish money. Every one must have exactly the right coin, a half-shekel silver piece, to pay as a tax to the temple. The money-changers were often dishonest men, and there was much quarrelling over the coins. And from all this

the priests were making gain. How very different from the holy thoughts and prayers with which priests and people should come into the Lord's temple!

This is what the Lord found when He came to the Pass-over. He drove out the traders and the money-changers, and the courts of the temple were once more quiet for those who came to worship and pray. So He will help us to drive out all that is selfish from ourselves, that He may find a dwelling-place in us. And so He was driving out all selfish thoughts and feelings from His own human life, that it might be the perfect temple and tabernacle of God among men.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and

when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these



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Sheep sale at the Damascus Gate, Jerusalem.



things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.—*John II. 13-25.*

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### AT JACOB'S WELL.

THE Passover was kept in the spring. Perhaps the summer and autumn months had passed while the Lord was teaching in Judæa, and the winter had now come, when the



Jacob's well and Mount Gerizim.

growing grain had yet four months to harvest. The Lord led the disciples again towards Galilee, and they must pass through the middle part of the country called Samaria. If we journey along the way by which they went, as we come

near to the mountains Ebal and Gerizim the path leads into a beautiful broad green meadow. Then it turns westward through the notch between the two mountains and passes Shechem, and then on to the north.

But stop as we begin to turn from the beautiful meadow around the shoulder of Mount Gerizim. It is a charming spot; and remember how much has happened here. Here Abraham camped when he first came into the country; Jacob afterwards lived here and bought this land, and just where we stand he dug a well that he might water his flocks and have no dispute with others who used the neighboring springs. It was a deep well or cistern dug in the rock. By going down a few steps among ruins which surround the place, one can still see the well and the much worn stone which forms its mouth. Jacob gave this beautiful meadow to Joseph. And do



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Entrance to Jacob's well.

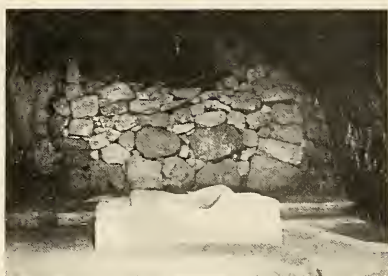
you remember how Jacob once sent Joseph to find his brethren as they kept the flocks? This is the field where he wandered looking for them; and here in this same ground the bones of Joseph were buried when the people came from Egypt.

But after many years the children of Israel who lived in these valleys were

carried captives to countries far away, by the armies of the king of Assyria who lived at Nineveh, and other people were brought to live in this land. They worshipped idols, and when they were troubled by the wild beasts they thought it was because they did not know the worship of the God of the land. One of the old priests was brought back to teach them about the Lord, but they kept their idols and never learned to worship the Lord alone. The Jews would not let these strangers help in rebuilding the temple at Jeru-

saalem after the return from Babylon, and the Samaritans had built a temple of their own on Mount Gerizim. The temple on Mount Gerizim was in ruins at the time that the Lord passed through Samaria, but still the Samaritans worshipped there, and they do even now. The Samaritans and the Jews were never friends, and sometimes there was even fighting between them.

The Lord with His disciples was passing through Samaria. He came to this beautiful meadow. It was probably about noon, and being weary with His journey He



(Photograph by the principal of Bishop Gobart's school, Jerusalem.)

The stone on Jacob's well.

rested on the well while the disciples went on into the town to buy food,—perhaps to Shechem or perhaps to Sychar, now called Askar, nearer by, at the foot of Mount Ebal.

Let us read what happened at Jacob's well.



(Hofmann : B. Benda, Lausanne ; Wm. H. Rau, Phila.)

The Lord at Jacob's well.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a



woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him



Shechem, from the west.

a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now

is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.—*John IV. 1-42.*

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## HEALING AT THE POOL OF BETHESDA.

IF we could walk together through the streets of Jerusalem we should see many strange things. The gates of the city are interesting. They are archways in the wall which are closed with heavy wooden doors. They all are named. some of them for the towns to which the roads from the gates lead,—the Jaffa Gate, the Damascus Gate. The streets are very narrow, often arched over, and with steps where the way is steep. The shops are small. Many of them you would not try to enter, but would make your bargain standing in the street. There are also outdoor markets for fruit and other things. And everywhere people who by their faces and dress and manners take us back to Bible days.

There is a place in the city where, if we should look from the roofs of the houses or from the back windows of the shops, we should see a large pool of water, shut in by the walls of the buildings. It is a reservoir to which the water comes from outside the city walls. It is called the

“Pool of Hezekiah.” In other parts of Jerusalem there are other such pools, but most of them are now dry.



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Pool of Hezekiah, Jerusalem.

Not far from the eastern gate of the city, in the yard of the church of St. Anna, is a pool that is called still by a name which means the same as Bethesda, “house of mercy.” The pool is cut almost wholly in the rock, and is double, like the pages of an open book. About the sides and between the two halves of the pool were porches supported by pillars. Many sick people lay in the

shade of these porches, some of them on their light beds or mats, “waiting for the moving of the water.” There was a beautiful tradition that at certain times an angel troubled the water and gave it healing power. On the wall of this pool has been found a painting of the angel coming down to the water.

There was a feast at Jerusalem. It was perhaps the Passover after that when the Lord drove the traders from the temple, or a feast which was held a little earlier in the spring. The temple courts and the squares of the city were filled with pilgrims. There was a multitude by the pool of Bethesda as the Lord came among them on a Sabbath day.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great



multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

And on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to



An old pool, Jerusalem.

carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.—*John V. 1-16.*

## IN THE SYNAGOGUE AT NAZARETH.

WE remember the town of Nazareth with its little meadow high up among the hills of Galilee. There was the village spring, and near by, the streets and houses clustered on the sunny hill-side. This was the Lord's home from the time when He was brought back from Egypt as a little child. From here He went to the Passover when He was twelve years old, and returned to be subject to Mary and Joseph. Here He worked with Joseph as a carpenter, and day by day, all unknown to those about Him, He brought the Divine love and power down into the world. From Nazareth, when the Lord was about thirty years old, He went to the Jordan to be baptized by John. And now on a Sabbath day He came back to the town which had been His home, to the people who had seen Him so often but known Him so little.

There was a synagogue in Nazareth, a Jewish church, where the Scriptures were read on Sabbath days, and perhaps on other days the synagogue was used as a school. On the Sabbath morning the people hurried through the street, for they were taught to go quickly, not stopping to speak by the way. They left their sandals at the door, and each man bound his phylacteries on his forehead and arm,—little boxes



Phylactery for the forehead: width of box two inches.

in which were folded away strips of parchment with verses from the law. This was the way they kept the command to bind the law for a sign upon their hands, and to make it as frontlets between their eyes. Inside, the synagogue was a plain, large hall, with a flat roof supported on rows of columns. At one end was a case where the rolls of the Bible were carefully kept in their covers. Before it hung an ever-burning lamp. At this end, facing the rest of the people, those who loved the chief seats in the synagogue took their places. Near the middle of the room was a platform

on which stood a reading-desk, and around this the men were sitting on the stone-paved floor. The women had a part to themselves, perhaps in a gallery at the end of the room.

The services were opened by a reader standing at the desk on the platform, who read certain prayers followed by verses from the law and by more prayers. During the prayer the people stood. The rest of the time they sat on the floor. They all joined in some sentences of praise, and often responded "Amen" to the reader's words. Later in the service a sacred roll was reverently taken from the case



Nazareth, from the hill above the town.

by the keeper of the synagogue and its covers tenderly removed. It was a roll of parchment or of soft leather written very neatly by hand. It was as if the pages of a book were written only on one side and were fastened together edge to edge in one long strip. A stick was attached to each end, and as the reader found his place he unrolled the scroll from one stick and rolled it up on the other. Some one from the company was invited to read the lessons for the day, and afterwards the reader usually sat down upon the platform to teach the people from what had been read.

On that Sabbath in Nazareth the keeper took from the case the roll of the Prophet Isaiah, and it was given to the



Lord to read. When He had opened the roll He found the place where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." And when He had finished reading He closed the roll, gave it again to the keeper, and sat down to teach the people, "and the eyes of all them that were in the synagogue were fastened on him." Imagine yourself in the synagogue as you read the story.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me,  
Because he hath anointed me to preach the gospel to the poor;  
He hath sent me to heal the brokenhearted,  
To preach deliverance to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisens\* the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the

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\* The prophets are called Elijah and Elisha in the Old Testament, and the stories are told in 1 Kings xvii. and 2 Kings v. In the old time Gentile people in other lands had been more ready than the Jews to obey the Lord's prophets, and now they were more ready to receive the Lord.

brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.—*Luke IV. 14-32.*

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## CALLED TO BE DISCIPLES.

THE Sea of Galilee is a beautiful mountain lake of clear, blue water, lying deep among the hills. The hills rise steeply from the water along both shores, but at the northwestern part of the sea they stand back from the beach, leaving a crescent-shaped meadow about a mile in width. This is the plain of Gennesaret. Many things which are told in the Gospels took place in this plain and



Magdala and the plain of Gennesaret.

by this shore. In the old time it was a very fruitful meadow; the soil is good and it was watered by several large springs. The hills about keep off the cold wind, and the gardens of Gennesaret were famous for early fruits. Several cities stood near the shore. Capernaum was probably in the northern corner of the plain, where the Fig Spring breaks out from under a cliff. Near the southern corner of the plain was Magdala, and several little towns between.

The plain of Gennesaret was a busy place. Besides the farmers working in the fields, many traders were passing with caravans of camels, carrying goods from Damascus

over to the Mediterranean shore; and in these towns lived many fishermen who supplied fish from the lake to the markets of Jerusalem and other towns. Sometimes they fished from the shore, as we see Eastern fishermen to-day, skilfully throwing a net so that it falls in a circle on the water, then diving in and gathering



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Drying and mending nets, Tiberias.

the net together; or they fastened one end of a large net to the shore, and carried the other end out into the lake, encircling as many fishes as they could. Sometimes they fished from boats, of which there are still a few on the Sea of Galilee. They are stout boats some twenty-five feet long, with pointed ends, a little deck in the bow and stern, a three-cornered sail and heavy oars. The white sails are very pretty on the blue lake.

The Lord had come from Nazareth to make His home at Capernaum, in this busy plain by the shore of this beautiful lake. He walked along the shore where the beach of shells and pebbles divides the clear water from the meadows. Behind Him were the grain fields sheltered by the pasture-hills; before Him was the blue water stretching away some six



Fishing-boat on the Sea of Galilee.



miles to the purple eastern shore. And as He walked He called some fishermen from their nets, to go with Him and be His faithful disciples. In one Gospel we read:—

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.—*Matthew IV. 17-22.*

The fishermen knew the voice that called. Some of them had seen the Lord at the Jordan and had heard John's words, "Behold the Lamb of God." Another Gospel tells us also of a sign of His great power which the Lord gave to the fishermen as He called them.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets



for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.—*Luke V. 1-11.*

Another man whom the Lord called to be a disciple was Matthew, or Levi, who afterwards wrote the story of the Lord's life that bears his name. He was a publican, a collector of taxes, perhaps of duties upon goods brought into the country from beyond the Jordan. The people hated the publicans, but the Lord found many among them who were glad to hear Him.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.—*Luke V. 27-32.*

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## HEALING THE SICK.

THE Lord went into the synagogue in Nazareth on the Sabbath day, and read from the Scriptures and taught the people. When He came from Nazareth to Capernaum, He taught them also on the Sabbath days; and they were astonished at His doctrine, for He taught them as one that had authority, and not as the scribes.

The Lord showed His love and His great power in other ways, by healing many that were sick. There were also peo-

ple who were possessed with devils or unclean spirits. In those days the evil spirits had gained such power that they actually took possession of men, and made them say and do as the evil spirits pleased, and made them do harm to themselves and others. Even children were possessed in this way. But when the Lord came near, the devils were afraid and cried out; and when He commanded them to depart, they obeyed. The evil spirits knew the Lord, for He resisted and overcame them first in His own heart. They knew that they



Ruins of synagogue at Tell Hum, Sea of Galilee.

must obey. And the same Lord who cast them out protects us from them, so that people are not possessed to-day as they were in the old time. The Lord is with us in every temptation, so that evil may not overcome us without our leave.

Now we are with the people in the synagogue at Capernaum, on a Sabbath day.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I



know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

The Lord healing the sick.

Now when the sun was setting,\* all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach

the kingdom of God to other cities also: for therefore am I sent.

And he preached in the synagogues of Galilee.—*Luke IV. 33-44.*

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria:† and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed

\* The report of what the Lord had done in the synagogue had spread to every home, but it was the Sabbath day, when no work was done. At sunset the Sabbath rest was over, and they could bring their sick friends to the Lord and ask His help.

† Syria means the country about Damascus.

them. And there followed him great multitudes of people from Galilee, and from Decapolis,\* and from Jerusalem, and from Judæa, and from beyond Jordan.—*Matthew IV. 23-25.*

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## THE PALSIED MAN.

THE Lord had been away from Capernaum for a time, but had come back again to the little town by the sea, which was called His home. The people had seen a great many signs of His wonderful kindness and power. He had healed in their synagogue, and when the sun set they had come about the house and been healed of many sicknesses. They heard that He was there, and came again to find Him. The multitude pressed about the door. We think of a house not very



Flat earthen roofs, Damascus.

different from that in Cana where the marriage feast was held, when the Lord made the water wine. It was a low house of perhaps two stories, built about a courtyard. The doors and windows of the house opened upon this court and a gate-way led to it from the street. Perhaps around the court, opening from the rooms of the second floor, there was a balcony shaded by a light roof where the Lord was stand-

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\* Decapolis, the region of "the ten cities," was mostly east of Jordan, and southward of the Sea of Galilee.

ing. Near Him in the chamber or on the balcony Pharisees and doctors of the law were sitting, who had come from distant places, listening and watching sharply, ready to find fault. The court below was full of eager people, and the gateway which opened from the street.

Among those who heard that the Lord was there were the friends of a man sick of the palsy, and they came, four of them, carrying the light couch or mat on which he lay. Palsy is paralysis, a disease in which one cannot move or cannot control his motions. The poor man who was brought to the Lord seems to have been unable to move at all. If his friends could only bring him to the Lord He would surely help him.

There were usually stairs on the outside of the house leading to the flat roof, and often the houses were built in



The Fig Spring and Sea of Galilee: Papyrus growing in the water.

such a way that one could walk from one roof to another. The roofs in that country are made by laying long level rafters, across these short sticks, on these brush, and on this a layer of mud which is rolled hard. They climbed to the roof, perhaps by an outer stair, and from it they could reach the lighter tiling or thatch over the balcony where we think of the Lord as standing. They uncovered it, and let the sick man down before the Lord. See them tenderly lowering the bed, the Pharisees sitting by watching, the crowd in the court below with eager faces. The Lord spoke to the sick man, "and immediately he arose, took up the bed, and went forth before them all." Read the story, and the words which the Lord spoke when He healed the palsied man.



And again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.—*Mark II. 1-12.*

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## KEEPING THE SABBATH.

“REMEMBER the Sabbath day to keep it holy.” This is one of the Ten Commandments which the Lord gave to the



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Tiberias and Sea of Galilee.

children of Israel at Mount Sinai. Sabbath means rest. We ought on that day to lay aside our everyday work, and to

learn about the Lord and heaven, and to make the day as heavenly as we can. Then it will be a help towards the true heavenly rest when there is no more hard effort in putting away wrong thoughts and feelings, and in doing right.

The Jews forgot that the Sabbath ought to be a heavenly day, that they ought to think about the Lord and heaven, and that they ought to do good, kind things which would make the day like heaven. They said that people must keep the day by not doing the least thing that was useful. They must not walk but a little way; they must carry only the least little thing. They must do almost nothing to help those that were sick. There were large books full of rules about what could be and could not be done. If one kept them he would surely not make the day at all like heaven. Did the Lord keep the Sabbath so? He healed the sick and did

works of kindness on that day more than on other days. On that day He taught the people in the synagogue.

It was a Sabbath day. The Lord was walking with the disciples in one of the beaten paths through the wheat fields. There were no walls or fences. As they walked the Lord was teaching, and the disciples as they listened picked some of the ears of wheat which overhung the path,



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At a village well.

and rubbed out the grains in their hands and ate them. There were some who found fault, not because they had taken the grain, for it was the law among the Jews that a traveller might pick what he wanted to eat; but they found fault because the disciples had done this work on the Sabbath. But the Lord said that they did no wrong. Indeed

the disciples' eating as they walked was a picture of what we all do on the Sabbath day if we listen to the Lord's teaching and are strengthened by it in heavenly life.

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? \* Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.—*Matthew XII. 1-8.*

### Read what happened on another Sabbath.

And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him.—*Matthew XII. 9-14.*

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## THE SERMON ON THE MOUNT.

WE remember the beautiful shore where the Sea of Galilee and the plain of Gennesaret meet, where Capernaum stood, which was the Lord's home after leaving Nazareth, and where the fishermen lived whom the Lord called to be His

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\* You can read about David and the shewbread in 1 Sam. xxi. David eating the holy bread of the tabernacle and sharing it with others represented the Lord strengthening Himself with the Divine knowledge of what is good and imparting of that strength, by His instruction, to those about Him. Like the eating of the grain as they walked, it was a true picture of the Sabbath. The priests busy in the temple were still another picture of heavenly usefulness, which is the real Sabbath.



disciples. From the southern corner of the green plain a valley opens up into the hills, with steep rocky sides. Clouds of pigeons fly out from its cliffs giving it the name of the "Pigeon Valley." Looking up the valley from the shore we see a mountain much higher than the rest. It has a broad top rising a little at either end, and is called the "Horns of Hattin." Hattin is a little town near by. The people living in the plain and sailing on the sea often looked up to this mountain above their home, and we think of it as the moun-



(By permission of Palestine Exploration Fund.)

Plain and Horns of Hattin, from ruins of Irbid.

tain into which the Lord led the disciples and the multitude, to speak to them the Blessings and Sermon on the Mount.

Come with me up through the valley and climb the steep slope. As we saw from below, the top is broad, rising higher at either end. In fact, there is a sort of natural wall all about enclosing a large level space in the mountain's top. From the highest points, what a wide, beautiful view! Meadows checkered with many-colored crops, and green hills crowned here and there by little towns; far in the north, overlooking all the rest, the snowy ridge of Hermon. Below us as we face the Sea of Galilee are lovely sweeps of meadow, reaching to the brink, beyond which we see the dark blue water in its deep basin, and fainter blue mountains on the eastern shore. At our feet the meadows are broken by the

rugged gorge up which we came, and through this opening we see the head of the Sea of Galilee and the lovely plain of Gennesaret, in the old time so green and so full of busy life.

This mountain-top is a peaceful, sunny place up above the busy world. It seems a fitting place for the Lord to lift the thoughts of the people to higher things; to help them to look down on their every-day life, and to teach them the heavenly motives from which Christian people ought to live. Perhaps it was in one of the higher tops that He spent the night in prayer, and in the morning appointed the twelve apostles. Then He came down to a level place, perhaps to this little plain between the mountain's "horns," and sitting here with them in this peaceful spot above the world, taught them the Blessings and the rest of the Sermon on the Mount.



(By permission of Palestine Exploration Fund.)

Looking down the Pigeon Valley to the Plain of Gennesaret.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—*Matthew V. 1-12.*

The Lord went on to tell the disciples and others what power for good they would have in the world, if they faithfully lived the heavenly truth which He was teaching them.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew V. 13-16.*



(By permission of Palestine Exploration Fund.)

Plain of Gennesaret: mountain of the Blessings in the distance.

The Ten Commandments were still and are forever the laws of life, but the Lord showed that they must be kept in thought and feeling, as well as in act, if life is to be genuinely good.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto



you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.\* Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.† It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication



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Looking north from Mount Tabor: mountain  
of the Blessings over figure.

\* The expressions imply increasing degrees of contempt and hatred.

† Every habit of thought and of act which leads to evil must be promptly and bravely put away.

be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.\*

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil:† but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to



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#### Asking alms.

him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of

your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—*Matthew V. 17-48.*

The Lord then spoke of giving alms, and of prayer, and of fasting, and showed that all of these to be pleasing to Him must be genuine and from the heart.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand

\* Swearing stands for the teaching of truth and the acceptance of truth on authority, as it had been taught and accepted in the Jewish Church. "Yea, yea; Nay, nay" means the interior perception that a thing is true or false, which the Lord's disciples were beginning to enjoy.

† The only power to resist evil is the Lord's. If we would have its protection, we must make sure that there is nothing of resentment or retaliation in ourselves.

doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.—*Matthew VI. 1-18.*

And now the Lord speaks of the good things of this world, and of heavenly treasure. We must not let the things which last but for a time, turn away our hearts from blessings which are forever. The Lord points to the birds and the flowers, and bids us to learn from them to trust His loving care.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better



than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no



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Scarlet poppies, plain of Sharon.

thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—*Matthew VI. 19-34.*

We must judge ourselves before we can judge others; we must do to them as we would have them do to us. We must learn to do what is right, although there will be times for every one when it will be hard.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—*Matthew VII. 1-14.*

The deeds, not the professions, show the real quality of every life. A man who keeps the Lord's sayings grows in character and gains a strength which no storm of trial or temptation can overthrow.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—*Matthew VII. 15-27.*



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Measuring grain, Jerusalem.

The scribes and Pharisees in their teaching explained this word and that, and told what learned men had taught. It was different when the Lord spoke, for He spoke from His perfect wisdom, and from the experience of His own life.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.—*Matthew VII. 28, 29.*

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### THE CENTURION'S SERVANT.

THE Lord came down from the mountain where He had spoken the Blessings, and came to Capernaum. There were soldiers in the city, placed there by Herod whom the Romans had made ruler of Galilee. He was a son of the Herod who was king in Jerusalem when the Lord was born. The leader of the soldiers was a centurion, which means the commander of a hundred men. A servant of the centurion who was dear



Tiberias, looking south.

unto him was sick and ready to die; sick of the palsy, grievously tormented. The centurion heard of the Lord and believed that He could help him. He knew how he himself obeyed his commander, and how his soldiers and his servants obeyed him. Here was one who could command diseases and be obeyed.

But the Jews despised those who were not Jews. Remember their feeling towards the Samaritans. We learned of it when we read of the Lord's talking with the woman of Sama-



ria at Jacob's well. The centurion felt unworthy to go to the Lord, but sent to Him some of the old and honored Jews, asking for His help. And the Lord gave it, for all who seek His help are equally His children.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.—*Luke VII. 1-10.*

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## THE WIDOW'S SON.

If you look at the map of Palestine you see one break in the even shore of the country, where Mount Carmel projects into the sea. Just above Mount Carmel is the beautiful green plain of Esdraelon which reaches far into the country. On its northern side are the hills of Galilee; on its eastern border are three mountains, Tabor, Little Hermon, and Gilboa. Between these mountains branches of the plain reach eastward to the Jordan. The people of Nazareth looked down upon this plain from the hill above their town. They crossed it in journeying from Nazareth towards Jerusalem. It is a rich meadow, and in the old time beautiful farms were there and busy towns.

The Lord with many of His disciples was passing through the part of the plain which lies between Little Hermon and Mount Tabor. They came to Nain, a small town at the foot

of Little Hermon, looking northward towards the higher mountain. No doubt there was a wall about the town and an



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A funeral at Shechem.

arched gate-way. As they came near to the city a sad procession was passing out through the gate. A young man had died, the only son of his mother, and she was a widow, and they were going to the tomb in the caves of the hill-side near by. Much people of the city showed their

pity for the poor widow by turning to go with her to the grave. No doubt the usual loud cries of grief were heard. They did not know about the other world into which we awaken when we die, and where we live forever. It seemed to them that the young man's life was ended. How sad they must have been!

The Lord pitied them; but He knows that when one dies he only falls asleep, and that he soon awakens into the other world where his home is ready, and where kind angels are waiting to welcome him. The Lord showed the people that He has power to raise us from the



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

Raising the widow's son.

sleep of death, by awakening the widow's son to life in this world. See the Lord taking the young man by the hand;

see the happy mother and the glad faces of all his friends as the young man sat up and began to speak. It is a picture of what the Lord does for every one of us. When we die the Lord raises us up, and our friends come about us, glad to welcome us. We should remember what the Lord did at the gate of Nain, when we hear people say that any one has died.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.—

*Luke VII. 11-17.*



(Published by C. H. Graves, Phila.)

Mount Tabor, from Nain.

## THE MESSENGERS OF JOHN.

WE all remember John the Baptist who came to make ready a people prepared for the Lord. We remember how the angel in the temple foretold his coming; how he was born in the hill country of Judæa, and how his father wrote, "His name is John." We remember how he lived in the deserts, and how he taught repentance and baptized at the Jordan. The Lord came and was baptized, and John said of Him, "Behold the Lamb of God!" But we read that "Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,



added yet this above all, that he shut up John in prison." The Herod who did this was the one that we learned of when we read about the centurion in Capernaum. It was Herod Antipas, the ruler of Galilee and of Peræa, a district east of Jordan, a son of the Herod who was king in Jerusalem when the Lord was born.

The old historian Josephus tells us that John was imprisoned in the castle of Machærus, which was a stronghold among the mountains east of the Dead Sea. The mountains here are very rough and wild. There are deep gorges between them, with walls of black and many-colored rocks. On one of the steepest and roughest of the mountains, a strong fortress had been built, defended by high towers. Parts of the walls are still standing, and under the fortress are dungeon cells cut in the rock.

From the towers of the fortress and the palace there was a wide view over the wild mountains near at hand, across

the Dead Sea and the Jordan valley, over the wilderness of Judæa to Hebron and Bethlehem and Jerusalem. Perhaps John may have seen from his prison the Jordan where he had baptized, and the wilderness where he had lived as a young man, and his first home in the hill country of Judæa. Far in the



(Photograph by Putnam Cady.)

Tiberias and Sea of Galilee.

northwest were the hills of Galilee where the Lord was living and teaching, and doing His wonderful works of healing. John had disciples, faithful men who followed him and learned from him. They came and went from the prison and brought word of the Lord, and of the wonderful works that He was doing.

And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he

cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,  
Which shall prepare thy way before thee.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.—*Luke VII. 18-35.*



(Photograph by G. L. Robinson.)

Castle of Kerak, Moab.

There is only a little more to read about John the Baptist, and it is a sad story.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and

therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.—*Matthew XIV. 1-12.*

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### THE ANOINTING IN GALILEE.

WHEN we read about the marriage feast at Cana of Galilee, we learned of the low tables and the couches used in the Bible land. The table was sometimes shaped like a horse-shoe or a letter "U," the couches being placed about the outer side, leaving the inner side open for the servants to come and go. It was a mark of kindness to anoint the head of a guest with oil; and in that country where the paths are rough and dusty, and where they usually wore only sandals covering the bottoms of their feet, it was refreshing to wash the feet with water on coming to the house.

It was in Galilee, soon after the raising of the widow's son at Nain, and the coming of the messengers from John the Baptist, that the Lord was invited by a Pharisee to eat with him. They were reclining about the table, when a woman who was a sinner came in by the open door and stood at the Lord's feet behind Him, weeping. She had brought a little alabaster jar of ointment. Alabaster is a beautiful stone like marble. The ointment was olive oil made fragrant with spices. These little jars for ointment were sometimes rose-bud shape, pointed at the bottom, with a lid made fast with wax. Sometimes there was a long, slender neck which let the ointment run slowly, a few drops at a time. The woman broke the jar, and poured the ointment on the Lord's feet. Her tears were a sign of her sorrow for what she had done



wrong. The ointment showed her grateful love for the Lord who would help her to do better. To feel that the Lord helps us to leave what has been wrong and to do better, is to be forgiven.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.—*Luke VII. 36-50.*



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

Anointing the Lord's feet.

## PARABLES BY THE SEA-SIDE.

WE are again by the shore where the plain of Gennesaret meets the Sea of Galilee. The clear waves are lapping on the little beach of shells and pebbles, as we look out across the bright waters to the mountains of the eastern shore. We can step into one of the fishermen's boats and push out a little from the land to enjoy this beautiful scene. The green plain of Gennesaret is close at hand. Behind it are the hills which protect it from the cold wind, where little thorny bushes blossom among the black rocks. Here at one corner of the plain is the rough, rocky valley through which we see the mountain of the Blessings, and from which the clouds of pigeons fly out over the plain to find food.

The Lord once sat where we are now sitting, in one of the little fishing-boats, and taught the people who stood listening on the shore. The same plain was spread before Him, the same hills, but it was not then deserted and lonely as it is now, and where the thistles grow now there were grain fields. Little towns stood near the shore, shaded by their orchards. There were many fishermen along the beach with their boats and nets. Traders were passing with lines of camels, and men were busy in the fields and gardens. In the autumn, when the early rains softened the ground after the summer's drought, the farmers loosened the earth with their rude ploughs, and the sower scattered grain broadcast. Some fell upon the paths beaten hard by many passing feet, and it was quickly picked up by the hungry birds. In the borders of the plain, ledges of rock from the hills lay near the surface of the soil. There was no depth nor moisture for the roots of the grain which sprouted in such places. Along the paths and in neglected corners of the fields thistles were growing, and the grain which fell among them was quickly crowded out. But some fell into good ground, and brought forth abundant fruit.

The people on the shore who listened to the Lord had often seen all this. Perhaps farmers were at that moment sowing in the field near by, when the Lord in His teaching said, "Behold, a sower went forth to sow." It was a parable. Within this simple story there was a lesson about heaven and

heavenly life. The people themselves who stood listening were the field; the Lord was the sower; His words were the grain. Some among those who listened were like the beaten path; their minds were taken up with other things so that the Lord's word did not take root, and was quickly snatched away. Some were like the shallow ground; they listened with interest, but made little effort to obey. Some tried, but evil things like thorns and thistles sprang up and crowded out the Lord's words. But some, like good ground, heard the word and understood it, and brought forth fruit with patience. Read just what the Lord said.

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to



Fishing-boat by the Gennesaret shore.

sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away



even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand;  
And seeing ye shall see, and shall not perceive:  
For this people's heart is waxed gross,  
And their ears are dull of hearing,  
And their eyes they have closed;  
Lest at any time they should see with their eyes,  
And hear with their ears,  
And should understand with their heart,  
And should be converted,  
And I should heal them.\*

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth



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Ploughing in the Plain of Sharon.

because of the word, by and by † he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—*Matthew XIII. 1-23.*

That same day by the shore the Lord taught the people in other parables. He told them of tares growing among the

\* It was better that the people should not understand the Lord's teaching, than that they should understand and then go back to their evil ways, as they would have done.

† "By and by" is used in the old sense of "immediately."

wheat. The tares were a weed which they all knew well, which looked much like the wheat while it was growing. But the ears were thin, and the grains, though heavy and hard to separate from the wheat, were not good for food, but were even a little poisonous. The good grain stood for the Lord's word, growing up into good, useful deeds, and these tares for thoughts leading to wrong actions.

The Lord told them of mustard seed, which in that country grows into a plant so high that it is above your head as you ride on horse-back. By this parable He taught how much of heaven may grow from the little beginnings which we make here on earth. He spoke of leaven or yeast to teach that when we learn of heavenly things it will make disturbance in our minds between what is bad and what is good, but



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Reapers in the field.

that if we are faithful, our hearts will be made purer by this temptation. He told of treasure, and of a pearl of great price, to show how precious the things of heaven are, and that it is worth while to give up every selfish wish for the sake of them.

The Lord had spoken of the sowing, and the tares, and the mustard seed, things near by in the fields about the people. Now He turned their thoughts to the beach, where perhaps at that moment fishermen were drawing up their nets and gathering the good fish into vessels, but casting the bad away. And He made this a lesson of heaven, showing how good and evil people, and the good and bad in every heart, will be separated by the help of angels, when at the end of our life in this world we awaken into the spiritual world. The fire

into which the evil are cast is the burning of their own evil passions, from which the Lord cannot save them, because they do not wish to be saved from them. So the Lord taught the people lessons of eternal life, in parables, in these simple stories of what was going on before their very eyes. The lessons are so full of wisdom that we shall never know all their meaning.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath



(Photograph by S. E. Williams.)

Cattle threshing grain.

done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying,



I will open my mouth in parables;  
I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Jesus had finished these parables, he departed thence.—*Matthew XIII. 24-53.*

## CALMING THE WINDS AND WAVES.

If we stood by the Sea of Galilee on a calm bright morning when the water was smooth and shining and the little waves washed gently on the stones, we should hardly believe that within an hour the peaceful lake might be covered with stormy white-capped waves. We step into the fishing-boat moored by the shore, and the fishermen row slowly out into the lake with their heavy oars; but soon a fresh breeze rises.

They put up their mast and spread their three-cornered sail, and one or two of the men guide the boat while the rest lie down to sleep. But soon they are aroused, for the wind has become a storm and the waves are high. Such sudden wind-



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At Tell Hum, Sea of Galilee.

storms are common on the Sea of Galilee. The lake lies deep among the hills, and the winds which sweep over the country come down through the valleys upon the water in dangerous squalls.

The Lord had been teaching the people in parables. He was sitting in a boat and they were gathered on the Gennesaret shore. It was now evening, and they sent the people away, and turned the boat to cross over the sea. We must read what happened as they sailed.

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?—*Mark IV. 35-41.*

## THE DEVILS AND THE SWINE.

It was perhaps early morning after the stormy night on the sea, when the boat with the Lord and the disciples drew to the east shore of the Sea of Galilee. There was no broad meadow there, like the plain of Gennesaret, but steep slopes

rose up to the pasture land above,—the rich pasture land of Bashan, where long ago half the tribe of Manasseh made its home when the children of Israel came from Egypt. In some places the slopes rose from the very water's edge, in other places from a narrow beach. Here and there a rough valley came down from the upland and spread out in a little level place by the water. There is such a valley and spot of level ground near the middle of the eastern shore, with a ruined town called Kersa. This is probably the place to which the Lord and the disciples came. A path from the shore led up the rough valley to the pastures above. The sides of the valley were rocky, and there were caves which were used as tombs.

They landed near the town, and perhaps were taking the path which led up the valley from the shore, when they saw



(Photograph by Putnam Cady.)

Gamala, east shore of Sea of Galilee.

a very sad sight. “Two possessed with devils” (Mark and Luke speak only of one), “coming out of the tombs, exceeding fierce, so that no man might pass by that way.” Evil spirits had such power at the time when the Lord came into the world. As these poor men met the Lord the spirits knew Him, and cried out with fear. They knew that the Lord would send them away. Still, they wanted to do harm, and prayed the Lord that they might go out into a herd of swine that was feeding on the slope above the lake. The Jews had been forbidden to eat the flesh of swine, but they often disobeyed and kept them. The Lord let the devils go into the swine. They were unclean and swine-like spirits, and



in this way they showed themselves as they truly were. Should you not think that the people of that city would have been glad to have the poor men saved from the evil spirits? Should you not think that they would have loved the Lord who came with such power, and would have asked Him to stay with them? But it was not so.

And they came over unto the other side of the sea, into the country of the Gadarenes.\* And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.—*Mark V. 1-20.*

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\* The scene of this miracle is indicated by several names in the different Gospels and in different texts. Gadara was the capital of the Peræa, Herod's district beyond Jordan, and the name may be used to describe the locality in a general way.

## THE RULER'S DAUGHTER.

THERE was a synagogue in Capernaum, like the one that we learned about in Nazareth, where the people met for worship on Sabbath days. They sat on the floor of the large plain building listening to one on the platform who read from the roll of the Scriptures and afterwards sat down and taught them. Some of the chief men sat in the best places on mats or cushions. Jairus, a ruler of the synagogue, was one of these. His house was in the town, no doubt a low, flat-roofed, comfortable house, built about an open court. He lived with his wife and their only daughter, a little girl twelve years of age. But the little girl was sick. The poor father in his trouble went to find the Lord, and found Him, it would seem, teaching the people by the shore. If he had before been proud, like many who loved the chief seats in the synagogue, he was not so now, but came kneeling and worshipping and asking help for his little daughter. At first the father said that the child was at the point of death; then others came from the house saying that she was dead. The Lord went with Jairus to his home.

As they went the people pressed around the Lord. What did it mean when He turned about and asked, "Who touched me?" "Somebody hath touched me: for I perceive that virtue is gone out of me." A poor woman had come timidly behind the Lord and touched the hem of His garment. She had been sick twelve years. The doctors had tried and could not help her, but she knew that the Lord could make her well, and so He did. What life and power went out from the Lord! A touch upon the hem of His robe healed the woman! He knew it, for where the Lord's power goes His love and thought go too.

So they came to the house of Jairus. The friends were weeping and hired mourners were making their sad wailings. We know that one who dies goes to sleep. It is a peaceful sleep, for good angels are very near. After a little time the one who sleeps awakens gently and sees the sunline of the other world, and things there that are beautiful and homelike, and the faces of the angels so kind that they seem

like old and dear friends. A little girl when she awakens goes with the good angels to their home and grows up in heaven. Everything is lovely there and she becomes herself a beautiful, strong, useful, happy angel. Knowing all this and infinitely more about the heavenly world and the going to it, how sad it must have been to the Lord to see the people weeping and to hear them wailing! They did not know about heaven; they thought the little girl's happy life was ended. What could He say? What could He do to teach them? Let us read the story and see what He said and did.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little

daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him.



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

#### Raising Jairus' Daughter.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about

in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he



said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.—*Mark V. 21-43.*

## SENDING OUT THE TWELVE.

ON the mountain of the Blessings, the Lord had chosen twelve of His followers, and called them apostles, which means "sent out." How many of the twelve do we know? There were Peter and Andrew, who saw the Lord at the Jordan, and whom He called from their nets at the Sea of Galilee; James and John, who left the ship and their father Zebedee; Philip, who was found as the Lord went from the Jordan into Galilee; Nathanael, or Bartholomew, whom Philip found under the fig tree, and Matthew, or Levi, who was called from the receipt of taxes. Here are seven of the twelve. Thomas was one; there were James the son of Alphæus, and Judas (not Iscariot), called also Lebbæus and Thaddæus; Simon the Cananean, or the



(Photograph by S. E. Williams.)

Among the hills of Galilee.

Zealot, one of the party who were ready to rebel against the Romans, and Judas Iscariot. These were the twelve apostles, simple, ignorant men to whom the Lord gave power and wisdom to help Him in His teaching and loving works. He called them to Him in Capernaum or near by, and sent them, two and two, through the towns of Galilee, with power to cast out devils and to heal diseases.

They were to carry little for their journey, for this would help them to remember that they had no power of their own, but must always depend upon the Lord. They were to take no money in their girdles, for in that country they often used a fold of the girdle as a purse. They were to take no scrip,—a bag, such as David had, into which he put the five stones when he went against Goliath. They must learn to depend upon



(Photograph by S. E. Williams.)

Trees and flowers of Galilee.

the Lord every day. It is for the same reason that the Lord teaches us to pray for our daily bread. They were not to go from house to house to find comfort for themselves. They were to have only one thought—to carry the Lord's message and His healing power to those who needed it. But if they were not received, they were to shake off the dust from their feet. This meant, that where people were not good, and would not listen to the Lord, the apostles should let nothing of those people's evil ways cling to them. Remember Sodom and Gomorrah, two cities which once stood in the plain of Jordan, probably near the northern end of the Dead Sea, and how they were destroyed because the people were so wicked. The people who now remained in their evil ways would be even more to blame, because they had a chance to know better and to repent, and would not.

See the Lord sending out the twelve, two and two. They turned from the shore of Gennesaret to go through the towns of Galilee. The Lord tenderly watched them as they started on their way. They were His little children whom He had taught a little about the heavenly life, and to whom He had

given a little strength. He knew the dangers they would meet. His love and care went with them.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbaeus, whose surname was Thaddæus; Simon the Canaanite,\* and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying,

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the



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Flock of goats at the Litany River, Lebanon Mountains.

\* The Revised Version reads "Canaanæan."



Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his



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Haifa and Bay of Acre.

lord. If they have called the master of the house Beelzebub,\* how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And

fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.† He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

\* Baal Zebub, "lord of flies," was an idol of the Philistine city Ekron, and the name was used by the Jews to mean the worst of evil spirits.

† The only foes who can do us any real harm are very near home; they are the false and evil things of our own hearts. These are the father and mother and brethren whom we must hate and leave for the Lord's sake.

## FEEDING THE FIVE THOUSAND. 385

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.—*Matthew X.; XI. 1.*

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### FEEDING THE FIVE THOUSAND.

THE apostles came together again to the Lord by the Gennesaret shore, to tell Him what they had taught, and what they had done, and the Lord took them apart into a desert place, a quiet place away from the towns, to rest. We believe that they crossed the sea by boat to the sunny pastures which rise gently from the shore at the northeast corner of the lake, belonging to the little town, Bethsaida Julias, which stood on the east of the Jordan as the river comes near the sea. You see by the map that as they sailed they were not far from land. The people saw them starting from Gennesaret, and hastened on foot along the shore; others joined the company from the little towns which they passed.

So it was that when the boat with the Lord and the disciples touched the beach, a great multitude were there be-

fore them. The Lord pitied them. They seemed to Him like sheep not having a shepherd. He went among them and healed those that were sick, and leading them up on the grassy slopes above the sea, He sat down and taught them. There was much grass there; it was a part of the rich



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Bethsaida, north shore of Sea of Galilee.

pasture land of Bashan. It was now spring, and the pastures were rich and good, and beautiful with bright flowers.

When the day was nearly passed and the people were in need of food, the Lord asked Philip, "Whence shall we buy bread, that these may eat?"



Thin loaves of bread.

The disciples begged the Lord to send the people away that they might go into the villages and towns, and lodge and buy food. But the Lord said, "They need not depart; give ye them to eat." "How many loaves have ye? go and see." They found five barley loaves and two small fishes. The loaves were thin round cakes of barley bread. Barley is a coarser grain than wheat and is often used as food for animals. The fishes were little dried ones to be eaten as relishes with the bread. The Lord bade the disciples make the people sit down upon the grass. There were five thousand men besides women and

children. They sat down in companies, by hundreds and by fifties; and in their bright dresses they looked like flower beds on the green sunny hill-side.

The Lord gives us all our food. Usually He does it by sending sunshine and rain, and making the grain grow in the fields. But that day on the shore of Galilee He gave the bread directly from His own hand, so that we may know that it always is His gift, and thank Him for it.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot



thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.—*Mark VI. 30-44.*

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### WALKING ON THE SEA.

WHEN the people saw the Lord's power in feeding them with bread and fishes they were excited. They had heard of the Prophet, the Messiah, who was to come. They expected He would be a great earthly king. When they saw the Lord's power they thought that the time had come, and He would be their leader. They would take Him by force and make Him king. They thought He would go with them to Jerusalem and drive out the Romans and make them great and rich. Even the disciples expected a great earthly kingdom, and thought that they would be rulers with the Lord.



(Photograph by J. K. Smyth.)

Throwing a net, Sea of Galilee.

The Lord was indeed the Prophet and Messiah, and the

King, but not such a king as they expected. He said by and by to Pilate, "Thou sayest that I am a king." "My kingdom is not of this world." The Lord did not come to make people rich and great, but to make them strong in spirit that they might rule well the little kingdoms of their own hearts. It made Him sad to see the people excited by the hope of earthly greatness. He first sent the disciples before Him back to Gennesaret. Then He sent the people away, and went into a mountain alone to pray.

We can understand in part why He prayed. In one of the temptations which came to Him after the baptism at the Jordan, the devil showed Him all the kingdoms of the world and the glory of them, and said, "If thou therefore wilt worship me, all shall be thine." We may believe that this same temptation came again on this day by the shore of Galilee when the worldly hopes of the people were excited, and they wished to take Him by force to make Him a king. We may believe that on this night, alone in the mountain, the Lord was overcoming in Himself all desire for and all thoughts of worldly greatness, that He might help the disciples and the multitude and all people forever to overcome such thoughts.

Meantime the disciples were on the sea. They had gone half way or more towards the Gennesaret shore. It was dark. A storm of wind had arisen, and the Lord "saw them toiling in rowing; for the wind was contrary unto them." About the fourth watch of the night, which means the early dawn, the Lord came to them walking on the sea. The storm had been like a picture of the excited state of the disciples' minds. The Lord's walking on the sea showed that He had put all troubled worldly thoughts under His feet, and would calm the storm for them. He said at another time, "Be of good cheer, I have overcome the world." But read the story.

And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida,\* while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea,

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\* The Bethsaida near Capernaum. The name means "place of fish," and more than one town by the sea had that name.

and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.—*Mark VI. 45-56.*



(Photograph by W. R. Richards.)

Headed for Capernaum.

## WASHING OF HANDS.

I HAVE told you about the Pharisees. They were learned in the law of Moses, and still more learned in great books of rules made by the old teachers; and they thought that by keeping these rules they were better than other people. You know how they kept the Sabbath by not doing the least kind or useful thing on that day, and they were offended because the Lord healed the sick on the Sabbath day.

The Pharisees made a show of holiness in their dress, their fasting, their prayers, and in giving to the poor, but the Lord said, "All their works they do for to be seen of men." They were the hypocrites who sounded trumpets when they gave alms, and made long prayers in public places.

Among the rules which the Pharisees kept most strictly



there were many about washing their hands and dishes and tables before and after eating. They did not do this to make them clean from dirt, but in case they might have touched something which they said would defile them. On coming from the market they would wash before eating, for fear they might have touched a Gentile, or brushed against his dress. We can hardly believe how many rules they made about washing,—when it should be done, and how much water should be used, how the hands should be held, at first upward so that the water poured on them would run up to

the wrists, then downward, so that it would run off at the fingers. The great teachers quarrelled about these trifling rules. Books were written full of them, and the Pharisees claimed that no one could be fit for heaven who did not keep these rules about the washing.



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Dyeing cloth, Nazareth.

Some of the Pharisees from Jerusalem came to the Lord in Capernaum, and complained that the disciples were not keeping the rules handed down from the old teachers, but ate without washing their hands. How foolish to think that this could make them unfit for heaven! Some of the rules were worse than foolish, for they were made an excuse for breaking the commandments. What does the commandment say that we should do to our father and mother? The Jews knew that it meant that they should obey their parents, and be respectful to them, and do all that they could for them, and support them when they were old. But one of the old traditions said that if parents asked a child for something, he could say, "I give to the Lord the thing you want," and then he need not give it to his father or mother; and sometimes he would not give it to the Lord either but would keep it for himself. So the rules of the Pharisees were not only foolish, but they led people to do wrong and to break the commandments.

Can anything I have eaten make my soul unclean and

unfit for heaven? Neither do evil things which touch us from the world defile us unless we love them and allow them to become a part of us. What do make us unclean are bad feelings and bad thoughts, which we indulge and love, and the bad words and acts to which they lead. We read in the Psalm, "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart." Does it mean that we must wash our hands as the Pharisees taught? It means that we should make our actions right and good.

Now you will understand what we are going to read together.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is

to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,

This people honoureth me with their lips,  
But their heart is far from me.  
Howbeit in vain do they worship me,  
Teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall



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Washing wool at a spring.

be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.—*Mark VII. 1-23.*

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### THE SYROPHŒNICIAN'S DAUGHTER.

IF we journey northward from the Sea of Galilee we pass through a country of fine hills and deep valleys. From the hill-tops we have grand views of Mount Hermon white with snow, and soon, also, of the still higher Lebanon. We turn



(By permission of T. H. McAllister, N. Y.)

Ruined columns in the sea, Tyre.

more westward, and by and by we look down from the hills upon the great Mediterranean Sea. A low, green plain with a sandy margin stretches along the shore, and a point of



land, larger at the end, reaches out into the sea. - On this is a little town, all that is left of the old city of Tyre.

In the old time the city stood on the shore, and on two rocky islands which gave shelter to the ships as they lay at anchor. The ships from Tyre went through all the Mediterranean and far along the coasts of Africa and Europe, and brought home precious things to trade. Remember how the Tyrian workmen and sailors helped king Solomon. In the old days Tyre was wonderfully rich and beautiful. We can read about it in Ezekiel xxvii. "O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty." The island city was very strong. But at last the conqueror Alexander, with his army, destroyed the city on the shore, and used its



(By permission of T. H. McAllister, N. Y.)

Sidon.

stones to build a way out to the island. The sands have washed in upon the causeway which he built, and it is an island no more. All this was long before our Gospel story.

The sister city, Sidon, was further up the shore. The people of Tyre and Sidon were not Israelites, and they did not know the Lord and His commandments. They worshipped idols and the sun and moon and stars.

The Lord came into the borders of the land of Tyre and Sidon, but even here He was not hid. A woman whose daughter was possessed with a devil, cried to Him to help

her. Remember how in those days evil spirits had power over people, and the Lord only could drive them out. The woman was a Canaanite, as the people of the lowlands by the sea and Jordan were called. She was a Greek, which means a Gentile and not a Jew. She is called also a Syrophœnician. The people of Tyre and Sidon were Phœnicians, but they had planted many colonies in other places on the Mediterranean shore, especially in Africa, so that the name Syrophœnician was used to mean those Phœnicians still living in Syria. The disciples asked the Lord to send her away, and the Lord's own words sounded at first as if He could not help her. We know that the Lord loved the woman and wished to help her, but she must first know that the help came not from a mere man, and not from an idol, but from the Lord, who had revealed Himself to the people of Israel. When she confessed humbly that she looked up to the Lord of Israel as dogs look for crumbs from their master's table, then she could receive the help she asked.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.—*Mark VII. 24-30.*

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## IN THE EASTERN COUNTRY: ANOTHER MULTITUDE FED.

THE Lord returned from the region of Tyre and Sidon, going through the hilly country in the northern part of the land, and so down into the country east of Jordan, "through the midst of the coasts of Decapolis." We have heard of Decapolis, "the ten cities," the district east and south of

the Sea of Galilee. It was a Gentile country and many of the people worshipped idols.

This is the first long journey that we read of the Lord's making east of the Jordan, but by and by He spent much time there, and did many miracles and spoke many parables. By and by many people in that country learned to know and love Him. At this time we are told of His healing one who was deaf and had an impediment in his speech.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.—*Mark VII. 31-37.*



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Bridge over the Hasbany River.

The Lord was now near to the Sea of Galilee. He went up into a mountain, and sat down there, and the people came about Him. What had He once done on a mountain-slope looking out upon this same beautiful water? Some of the people at this time had been with Him for three days. He had pity for them, and would not send them away fasting. The disciples asked, "Whence should we have so much bread



in the wilderness, as to fill so great a multitude?" It was a pasture country, with few towns. The Lord asked them,



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Near Lake Merom : buffaloes in the water.

"How many loaves have ye?" Did not this remind them of the miracle that the Lord did before when He asked the same question and they found five barley loaves and two small fishes? Now there were seven loaves and a few fishes. The loaves were thin round cakes of bread.

As at the other time, the Lord commanded the people to

sit down on the ground, "And he took the seven loaves and the fishes, and gave thanks and brake them, and gave to his disciples, and the disciples to the multitude." There were four thousand men who ate, besides women and children, and they took up seven large baskets full of fragments. Does not the Lord do the same wonderful miracle every year, as He provides food for all His creatures? "These wait all upon thee; that thou mayest give them their meat in due *season*. . . . Thou openest thine hand, they are filled with good. . . . Thou sendest forth thy sirit, they are created: and thou renewest the face of the earth." (Ps. civ. 27-30.)



(By permission of Palestine Exploration Fund.)

Gerasa, one of the ten cities, Decapolis.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their

own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.\*—*Mark VIII. 1-10.*

## AT THE FEAST OF TABERNACLES.

To what city did the people of Israel go to their sacred feasts? To Jerusalem. Remember how the city lay on its hills, divided from the Mount of Olives by the deep Kidron valley. The further hill was Mount Zion, with its forts and palaces; the nearer hill was Moriah, on which was the great temple of marble and gold, with the open courts about it. In the courts there were colonnades or porches where people walked and listened to the teachers. At feast times the temple was gaily trimmed, and thousands of Israelites were gathered there from all lands.

There were three great feasts each year, commanded in the law. One of them was the Passover in the spring, in memory of the deliverance from Egypt. A second was fifty days later, called the "Feast of Weeks" or of "First Fruits." And again in early October was the thanksgiving feast or "Feast of Tabernacles."

For this feast, in the bright autumn days, booths of leafy branches were made on the hill-sides about the city and in



(Photograph by W. R. Richards.)

The Damascus Gate, Jerusalem.

\* They seem to have come to the familiar Gennesaret shore.

the gardens and on the housetops, in which the people lodged during the week, in memory of the desert journey when their forefathers came from Egypt. There were offerings each day in the temple courts, and at night they were lighted with high torches. The last day of the festival week was the great day. The people carried in their hands wands of willow, palm, and myrtle twined together. One company prepared the sacrifices at the temple; one went with music from the city and brought willow branches to trim the altar; a third company followed the priest with a golden pitcher, down the hill to the pool of Siloam. There he filled the pitcher with water and brought it back to be poured into a silver funnel at the altar. Then there was singing of Psalms.

The people were starting from Galilee for the Feast of Tabernacles. The Lord did not go with them, but by and by He went up to the feast in secret. Remember what the Lord had done when He was last seen in Jerusalem; how He healed the sick man at the pool of Bethesda, and how the Jews persecuted Him, and sought to slay Him. Now He

was again in Jerusalem, teaching in the porches of the temple court in the midst of the throng of pilgrims. Some marvelled at His learning, for He had not, like other teachers, studied the law and traditions with the learned doctors. Even when twelve years old He had talked with the doctors in the temple, "and all that heard him were astonished at his understanding and answers."



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The Golden Gate, Jerusalem.

In the last day, the great day of the feast, when the people had trimmed the altar, and with music had brought up the water from Siloam, the Lord cried, "If any man thirst, let him come unto me and drink." As at Jacob's well He turned



the thoughts of the woman upward, so now He led the thought from the natural water to water which refreshes the soul.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.



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Tower of Antonia and Temple area.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? . . .

And the Pharisees and the chief priests sent officers to take him. . . .

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and

out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

And every man went unto his own house. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.—*John VII. 1-15; 32, 37-53; VIII. 1, 2.*

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### HEALING THE MAN BORN BLIND.

It was a Sabbath day soon after the Feast of Tabernacles in Jerusalem, when the Lord was passing by with the disciples. A man born blind was begging by the road-side, perhaps near the temple gate. How sad it must be not to see your way, or to see the beautiful trees and flowers, and clouds and sunshine, and the faces of your friends! And suppose you never had seen these things, and could not even have them to remember. How the Lord must have pitied the poor man; but the disciples and the others seemed to forget to pity him. They asked only whether it was by his fault or his parents' fault that he was born blind. The Lord answered that it was neither, but that the blindness would be the means of showing His Divine mercy. There is a lesson in this for us when we see sad things, and begin to think, why is this so? why does the Lord permit it? Some blessing may come from every sad and hard experience. It gives opportunity for kindness to one another. Often it may be the means of opening our eyes to the infinite kindness of the Lord.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man

sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.—*John IX. 1-7.*

We see the poor man finding his way down the hill to the pool under the steep slope to the south of the temple. The water came to the pool by a tunnel cut through the rock of the hill, from the spring, called now the "Spring of the Virgin," the old En Rogel, in the Kidron valley. It is a curious, crooked tunnel, five hundred and eighty-six yards long, made no doubt in the old time to bring the water from the spring, which was outside the city wall, to the pool which was inside the wall, so that the people could use the water even in time of siege. The blind man washed at the Pool of Siloam, and we see him coming again up the hill into the city, rejoicing in his new power to see the beautiful world around him. What a wonderful work the Lord had done! How much surprised the friends of the blind man must have been! Some who had seen him would not believe it was he. Should we not think that all the people would have been grateful to the Lord for this work, and that it would have shown them that He was really the Lord? It did help the man that was healed, to know the Lord, but the Pharisees remained blind.



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The Pool of Siloam.

Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours



therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the



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Looking down the Valley of Hinnom.

parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did

confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one

that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—*John IX. 7-41.*

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## THE GOOD SHEPHERD.

LARGE flocks of sheep and goats are pastured on the hills of Palestine, and in the sunny plains in the south. They are often led far from home to places where the pasture is best. In summer when there is no rain the shepherds must keep them near the streams and the wells where there is grass and water. The shepherds live with the flocks in the fields and become their friends. The sheep learn to know their shepherd's voice. Sometimes many hundred sheep come together at a well, and crowd about the little water troughs, but when each shepherd goes off a little way and calls, his own sheep come to him. It is a pretty sight to see a shepherd walking along a hill-side, the sheep feeding in the soft herbage of the valley, and the goats climbing among the rocks and bushes on the hill. The shepherds do not drive, but lead the sheep. If one wanders from the flock the shepherd calls his name, for often each sheep has his own name; and if he will not come, the shepherd sometimes sends a little stone with his sling, which strikes the ground near the sheep. Then he looks up and comes. You remember David's sling. He had a staff also. David defended the flock from a lion and a bear. And there were robbers too in that country, and the shepherds must be on their guard against them. At night the shepherd brought his flock to some sheltered place, sometimes to a fold which was perhaps a cave or a safe enclosure; sometimes he lay with them in the fields. The

shepherds in the fields near Bethlehem were "keeping watch over their flock by night."

The Lord is our Shepherd because He loves us as a shepherd does his sheep; because He takes care of us and feeds us every day, and protects us every night. What are the wolves and the robbers that He protects us from? They are everything that would harm us, especially bad feelings and thoughts. The Lord is the good Shepherd. And if we are to be the Lord's sheep, what ought we to do? We ought to be gentle and trustful and obedient. If we are not, we are not like sheep. The Lord is the door because He will lead us into heaven and keep us safe from everything which could do us harm. "He calleth his own sheep by name," means that He knows each one of us, and what each one needs. He "goeth before" His sheep, in His own life on



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A flock of sheep and goats at Tell Hum, Sea of Galilee.

earth. He "giveth his life for the sheep." We remember how the Lord was crucified; but it means more than that. It means that every day He is with us to give life to everything in us that is gentle and innocent and lamb-like.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth



forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—*John X. 1-16.*

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### THOU ART THE CHRIST: THE TRANSFIGURATION.

FIND on the map where the Jordan rises. This mountain near by is Mount Hermon, standing high against the blue sky. The snow-banks on the mountain melt in the warm sun, and the water finding its way in among the rocks, bursts out at the foot of the mountain in fine great streams. One of these springs to the northeast of Hermon sends a beautiful fresh river into the desert to water the gardens of Damascus. A river on the west of Hermon, the Hasbany, runs down to join the streams from two other springs, at Dan and Banias, and forms the Jordan. The river then winds southward through a green valley and marshes of papyrus till it spreads out in the pretty Lake Huleh, called in the old time the waters of Merom.

The spring at Banias comes from the foot of the bare cliffs of Hermon, and the streams dash down among the rocks watering the thickets of poplar, the great oaks, the orchards and gardens, the wild roses, and the vines of clem-

atis which festoon the trees. Once a large town stood here. In the old time the spring was sacred to the Greek god Pan, and the city was called Paneas. To-day it is called Banias. In the Gospel time it belonged to the district of Herod's son Philip. He enlarged and adorned the place and called it Cæsarea in honor of Cæsar, and he added Philippi to distinguish it from another Cæsarea on the Mediterranean shore. The Lord once visited this beautiful region where there is so much water and where flowers are so plentiful. We read that He left Galilee and came with His disciples into the coasts of Cæsarea Philippi.

Did most people who saw the Lord know that He was very unlike other men? Some did not, but those who knew Him best, felt the Divine love in His works, and they believed,



(By permission of T. H. McAllister, N. Y.)

The region of Cæsarea Philippi.

although He was so unlike the king whom they had looked for, that He was the Christ, the Anointed, the long expected Messiah; for all three names mean the same. Here, near Cæsarea Philippi, Peter, speaking for the disciples, confessed their belief in the Lord. The fact that the Lord is not a mere man, but "the Christ, the Son of the living God," is the rock on which the Christian Church stands firm.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and

others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then



Mount Hermon, from the west.

Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest \* not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.—*Matthew XVI. 13-28.*

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\* "To savour" means here "to think of with pleasure."



There were soon to be hard trials for the disciples. Their Master would be taken and crucified. To strengthen them in the trials which He knew were coming, the Lord let the three disciples who knew Him best see something of His Divine glory. He led Peter and James and John into a high mountain apart, probably to some part of Mount Hermon. It was perhaps afternoon as they left the people below and the noisy town, and climbed to this quiet place. The rich valley, with its springs and river and lake, lay below in the lengthening shadows. The rocky ridges of the mountain stood around with their banks of snow. The Lord was praying; the three disciples were heavy with sleep. Suddenly



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The hill and castle, through the trees,  
Cæsarea Philippi.

they were awake and their eyes were opened into heaven. Two angels were talking with the Lord, Moses and Elias. They saw the Lord's face shining as the sun, and His raiment white as the light. A bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him;" and the disciples fell upon their faces. A touch aroused them, and looking up, it was Jesus, the same Friend they had always

known. "Arise," He said, "be not afraid."

The Lord charged the three disciples not to tell as yet what they had seen. But must not what they saw that night have strengthened them and others in the hard times which followed? Perhaps the disciples could not have remained firm in their belief in their Master and have strengthened their brethren, when the Lord was taken and condemned and crucified, but for the memory of His glory on the mountain.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. —*Matthew XVII. 1-13.*

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## A BOY HEALED.

MEANTIME the other disciples were at the foot of the mountain. A multitude was about them, for a man had brought his son to be healed, who had been, from a child, possessed by an unclean spirit. We have learned of others who were possessed. You remember the man in the synagogue at Capernaum, who cried out with fear at the Lord's presence. You surely remember the two who met the Lord on the east side of the Sea of Galilee, who lived in the tombs, exceeding fierce, how they too cried out as the Lord came near, and at His word the devils went out into the swine. Even children were possessed and driven by the devils to do harm to themselves and others. Evil spirits have not the same power over men to-day which they had at the Lord's coming. It is because the Lord overcame them and protects us from them. Read of the man and his son who came to the disciples at the foot of the mountain of transfiguration. What a sad picture, and how plainly it teaches that the only power to cast out devils, and the only power

to overcome any evil thing, is the Lord's. We have no strength of our own, but only as we trust Him and ask His help.

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him,



(Copyright, 1903, by William H. Rau, Phila.)

Bridge and lower castle, Cæsarea Philippi.

If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they



shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.—*Mark IX. 14-32.*

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## THE TRIBUTE MONEY.

ONCE more the Lord came to Capernaum, on the shore where He had spent so many days with the disciples, and where they had seen so many signs of His power. It was the time for collecting the yearly offering of a half-shekel (a silver coin about equal to a quarter-dollar) for the support of the temple at Jerusalem. Long ago at Mount Sinai, it had been commanded that whenever there was a numbering of the people, every one of twenty years old or more should pay a ransom of a half-shekel to the Lord. It meant that in counting their strength they must confess that it was the Lord's. In the Gospel time half-shekels were gathered every year.

So they came to Peter at Capernaum, asking, "Doth not your Master pay tribute?" Should the Lord pay tribute to His own temple? In a sense He could not do it. Yet while He lived as a man among men, what was human in Him must serve what was Divine. The tribute should be paid.

The Lord sent the fish to Peter with the money in his mouth; His care is over all the fishes and every creature that He has made. The Lord tells us in another place that He cares for the flowers, for every little bird, for each hair of our heads. How wonderful! There is not a blade of grass, nor a leaf on any tree, nor any little insect in a far-away and lonely place, which the Lord does not know and care for. It could not live a minute if He should forget it.



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Fishermen at Bethsaida, Sea of Galilee.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented \* him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.—*Matthew XVII. 24-27.*

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### REAL GREATNESS: FORGIVENESS.

THEY were still at Capernaum, where the fish had brought the tribute money to Peter. On the way to Capernaum the disciples had disputed among themselves who should be the greatest. They knew that the Lord was a king, and they expected that He would establish a great earthly kingdom like the Roman Empire, only larger and greater. They thought that they should be rulers in this kingdom, and hoped that they should have places near to the king. They were thinking of such things as they walked to Capernaum.

Now they were in the house with the Lord. He knew their thoughts and what they had been saying. Would it please Him to have them thinking of His kingdom in this way, each one wanting the first place and the most power, or would it grieve Him? In heaven they are greatest who are most humble and most useful. The Lord Himself is the patient servant of all.

The Lord taught the disciples what real greatness is, when He called a little child and set him in the midst of them. What a different kind of greatness from that which they had hoped for! The Lord loves little children, and He says that His angels are always near to them. So too the Lord and angels are near to all that is innocent in every heart.

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\* Spake first to him.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter



(By permission of Palestine Exploration Fund.)

Plain of Gennesaret, from Khan Minieh: the path through the cliff, perhaps once an aqueduct.

into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.\* Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto

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\* To cut off the hand or foot, means to cut off promptly and thoroughly any habit of life or any desire that leads astray. To pluck out the eye, is to cut short wrong thoughts.



you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matthew XVIII. 1-14.*

The Lord also told the disciples, and He tells us, that we must learn to be forgiving, or He cannot forgive us.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.\* But



Meadows and hills of Galilee.

forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence:† and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst

\* Ten thousand talents was some ten million dollars.

† A hundred pence was about fifteen dollars.

me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors,\* till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—*Matthew XVIII. 21-35.*

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## LEAVING GALILEE: THE SEVENTY SENT OUT.

THE land of Canaan was divided in the Gospel days into Judæa in the south, Galilee in the north, and Samaria between them. We remember how the Lord once left Judæa and departed again into Galilee; and “he must needs go through Samaria.” Many years of the Lord’s life had been spent in Galilee,—in Nazareth and Capernaum and in jour-



Engannim, a border town of Samaria and Galilee.

neys through the country. Now His work in this northern country was almost done, and He turned towards Jerusalem. The Samaritans had welcomed the Lord gladly when He passed through their country and talked with the woman of Samaria, at Jacob’s well; but now they would not receive Him, and He went to another village. They crossed the Jordan as the Jews often did, partly on account of the un-

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\* Every one who does not forgive others is tormented by his own hard, unforgiving feelings.

friendliness of the Samaritans, and took the road which leads through the country on the east side of the river.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes,



(Photograph by S. E. Williams.)

A wayside in Galilee.

and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—*Luke IX. 51-62.*

The Lord had once before sent out the twelve apostles through the towns of Galilee, to teach and heal. Now in this land east of Jordan He sent out seventy disciples into the cities and towns whither He Himself would come in His journey towards Jerusalem. He sent them two and two as He had sent the twelve, and with almost the same words. "Go your ways," He said; "behold, I send you forth as



lambs among wolves.” They were to have no purse for money, no bag for food, nor shoes; for they must not feel that they could provide for themselves, but they must trust the Lord’s care. They must salute no man by the way, and not go from house to house; but they must have their minds wholly on their errand. Where they were not received they should wipe off the dust from their feet as a sign that they would let nothing of evil cling to them.

Should you not think that in every house they would welcome the disciples who came to tell about the Lord? If people did not receive them it was because they loved to do things which the Lord and His disciples told them not to do. They would be more to blame than the men of Sodom, who were destroyed for their wickedness. The men of Sodom had little chance to know what was right, but now the Lord and the disciples were teaching plainly.

Even among the people in the towns of Galilee, who had more chance than any others to know the Lord, there were few who loved Him. When He once came to Nazareth where He had been brought up, the people tried to cast Him from the hill. There was Capernaum by the shore of the Sea of Galilee, and Bethsaida near by, where the Lord had done so many works of healing, and Chorazin back a little on the hills behind Capernaum; how they might have known the Lord and loved Him if they only would! “He came unto his own, and his own received him not.” The Lord’s sad words, which we are about to read, come strongly to mind as we stand among the ruins of Chorazin and Bethsaida, and look almost in vain for any trace of Capernaum. And then we think, the Lord has given us still more opportunity to know Him and to love Him, than He gave the people of Galilee. Are we not still more to blame if we do not do it?



(By permission of Palestine Exploration Fund.)

Valley of the Jabbok, eight miles from the Jordan.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same,



(By permission of Palestine Exploration Fund.)

#### Ruins of Chorazin.

and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to

tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.—*Luke X. 1-21.*

## THE GOOD SAMARITAN.

THERE was a road which the disciples had often passed over with the Lord, which they knew very well. It led from the east gate of Jerusalem across the Kidron valley, up over the Mount of Olives, by the village of Bethany, and so down among bare desert hills nearly twenty miles, to the brow of the high bluffs which border the Jordan valley. By the side of the road is a deep, rough gorge, from which a brook runs out into the sunny plain. In the Gospel time it watered the fields and gardens of Jericho, which stood just under the hills.



(Photograph by E. W. Strawbridge.)

Apostles' spring, on the Jericho road.

This road is a lonely one, with no town after passing Bethany, and the country is rough and wild. Travellers to-day take a guard when they pass this way, and in the old time people sometimes fell among thieves as they went down from Jerusalem to Jericho.

The Lord told of such a one in a parable. There was a priest in the parable, one of those who did service in the



temple at Jerusalem, perhaps returning to his home after his term of service. The priests wore their white robes and turbans, and often as they went they read in some sacred roll. And there was a Levite in the parable. He was one of the tribe set apart for sacred duty, who helped the priests in the temple. We see the priest and the Levite gathering their robes about them, lest they should be defiled, and passing by on the other side.

Afterward a Samaritan came this way, riding on his horse or ass. You remember the Samaritans who lived in the middle part of the country between Judæa and Galilee. The Jews despised them and would have no dealings with them. This man was not learned in the law like the priest and Levite, but he had more of its spirit than they, for his heart was kinder than theirs. The parable tells of an inn. It was a khan, not unlike the inn at Bethlehem, where travellers rested on their lonely journey. The two pence which the Samaritan gave to the host were Roman silver coins about the size of our dimes, and worth fifteen cents each. But a penny was a day's wages in those times. We must read this beautiful story just as the Lord told it. But let us notice why He told it, and who were listening as He spoke.

A certain lawyer had asked the Lord a question. The lawyers were men who spent much time in studying the law of Moses, but too often they overlooked the real lesson of the Scriptures, to love the Lord and one another by being kind and useful.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought

him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—*Luke X. 25-37.*

How can we go and do likewise? We never found a wounded man by the roadside. Perhaps not, but have we never met some little child in trouble, or some old person, or a blind man, and left him for some one else to help instead of helping him ourselves? At home and school, do we not pass many little chances to help our mother or our little sister



(By permission of Palestine Exploration Fund.)

Gorge of the Kelt: Jericho road high on the hill to the left.

or brother, because it is too much trouble, or would interfere with something we want to do for ourselves? There may be many times when it would not be really kind to give money to a poor man, for he would make bad use of it, and do harm to himself and others; but we must all watch for chances to be really kind and useful. Our best chance is in doing our regular work faithfully and well. And there are many little chances, which we shall not see unless we look for them; they will go unused unless we are quick to say a kind word and to lend a helping hand.

## THE LORD'S CARE.

As the Lord journeyed with a company of disciples towards Jerusalem, He taught them as they walked and as they rested by the way. He told them how He takes care of every little bird and flower, and still more of every one of His children. The birds are busy building their nests, and the flowers are busy too, growing and making fruit; but they are not anxious. We ought to be busy and useful, but not anxious, for the Lord is taking care of us. We ought not to care too much about things of this world, for soon we shall go to the other world and leave them behind. If we are busy and trustful like the birds and flowers, we are ready whenever the Lord comes for us. The lesson reminds us of words that the Lord had spoken in the Sermon on the Mount.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.



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Flowers on the Mount of Olives: a glimpse of the city through the trees.

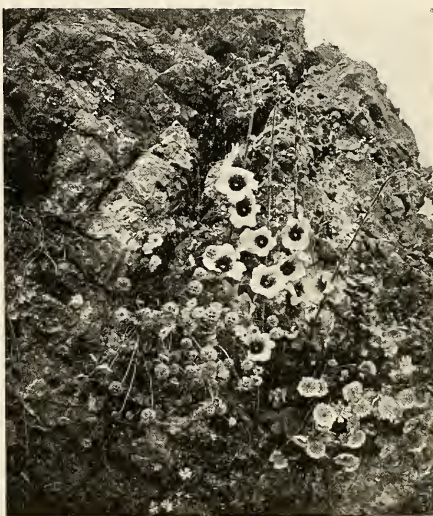
take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years;



And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? \* If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; † how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves with bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman ‡ of



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Flowers on Mount Carmel.

\* The cubit was the distance from the elbow to the end of the fingers, about eighteen inches.

† Little earthen ovens are often used in the East. They are made hot by a fire of dry grass and twigs, and then the thin loaves of bread are baked on the inside of the hot walls.

‡ "The goodman" means "the master of the house."

the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.—*Luke XII. 13-40.*

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### MARY AND MARTHA: FEAST OF DEDICATION.

WE have followed the Lord and the disciples through the country east of Jordan in the journey towards Jerusalem. We think of them crossing the sunny plains of Jericho, and climbing into the hills by the road which we learned about in the parable of the good Samaritan.

Bethany was a little village in a pleasant, sunny nook on the southeast slope of the Mount of Olives. It was near Jerusalem but hidden from the city by the Mount of Olives.



(Photograph by S. E. Williams.)

A Syrian home.

When the Lord was at Jerusalem He often stayed at the quiet little village away from the noise, with its orchards of olives and figs, and its view out over the hills to the south and east. There was there a house where they gladly received Him, the home of Martha and her sister Mary and their brother Lazarus. "Now Jesus loved Martha, and her sister, and Lazarus." Perhaps it was on this journey from Galilee that the Lord rested at their house, when Mary sat at the Lord's feet and heard His word, but Martha was

cumbered, or distracted, about much serving,—troubled about the supper for the Master.

Is it wrong to be busy? No indeed! But we ought not to be anxious and troubled while we work. The Lord taught this lesson when He bade us to consider the birds and flowers. We need to take a little time each morning and each night to sit humbly at the Lord's feet to hear His word. It will help to make the day's work or the night's rest peaceful and useful. Each Sunday we sit at His feet to hear what will help us for the week; and if we remember the Lord and His words through the day and the week, our minds are at rest even when our hands are busy.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.—*Luke X. 38-42.*

It was now early winter, and the Feast of Dedication was being kept in Jerusalem. It lasted eight days, and was sometimes called the Feast of Lights, because the temple and



(Hofmann : B. Benda, Lausanne ; Wm. H. Rau, Phila.)

At the house of Mary and Martha.

the houses were brightly lighted. Do you want to know why this feast was kept? There was a time after David and the other kings had died and the people of Jerusalem had been captive in Babylon, and many of them had come



back again to their city,—there was a time after all this and before the coming of the Lord, when a king named Antiochus Epiphanes ruled over Syria, including Palestine, having his home in the far north. This king defiled the temple at Jerusalem and tried to stop the worship of the Lord among the Jews, and to make all the people worship the heathen gods of the Greeks. But a brave man and his sons, who lived in a little town of Judæa, would not obey the king, and one of the sons called Judas Maccabæus became leader of an army and overcame the king. He cleansed the temple and



(Photograph by W. R. Richards.)

Bethany.

dedicated it again to the worship of the Lord. This was before the Lord came, B.C. 164. From that time they kept each winter the Feast of Dedication.

Now we understand when we read, "It was at Jerusalem, the feast of the dedication, and it was winter. And

Jesus walked in the temple in Solomon's porch." Solomon's porch was a colonnade, probably along the east side of the temple court, where people gathered to listen to the teachers. The leaders of the Jews came about the Lord, not to learn but to hear something for which they might condemn Him. They had before persecuted the Lord and sought to slay Him when He healed the poor man at Bethesda on a Sabbath day in Jerusalem, and when on another Sabbath He healed the man born blind. Now when the Lord told them the truth, "I and my Father are one," they took up stones again to stone Him, and He went away again beyond Jordan, where the people were more ready to hear Him than in Jerusalem.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as

I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.—*John X. 22-42.*

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## AT THE PHARISEE'S TABLE: PARABLE OF THE GREAT SUPPER.

WE are again in the country beyond Jordan, listening to the Lord's words. He was eating bread in the house of a Pharisee on the Sabbath day. The low table had been spread, and couches were placed for the people to recline upon. Some places were thought more honorable than others, perhaps those next the host or near to the chief guests. We should expect that the proud Pharisees who loved the uppermost places at feasts and the chief seats in the synagogues would choose out these places for themselves. We know too what some who were there would think when the Lord healed a sick man, for it was the Sabbath day. Then the Lord taught them in parables while they were with Him about the table.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him,

and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit

down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made



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A Jerusalem street: Ecce Homo arch.

thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.—*Luke XIV. 1-14.*

The only reward we need ask for doing good is the happiness in doing it, which we may enjoy now and which goes with us into heaven.

And now the Lord makes the feast a picture of heaven and all the good things that He prepares for us there. He desires to give everybody these blessings, but we are very slow to make the little sacrifice and effort that are needed to receive them. Our carelessness about the blessings of heaven which the Lord has made ready is shown by the excuses of those who were bidden to the feast and would not come.



And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.—*Luke XIV. 15-24.*



(Photograph by J. K. Smyth.)

Lepers begging by the way-side.

## THE LOST SHEEP: THE LOST SILVER: THE LOST SON.

THE Pharisees murmured because the Lord received the publicans and sinners and ate with them. The publicans were the tax-gatherers who were so hated by the Jews because they collected taxes for the Romans, and they were often unjust. The "sinners" were those who did not keep the many rules of the Pharisees. But the Lord loved every one, and those who were despised and discouraged were often more ready to receive His help than the proud Pharisees who thought that they were already good.

The Lord spoke three parables to teach us how He loves us even when we have done wrong, and how earnestly He desires to help us to repent and to come back to Him. The first is the parable of the lost sheep. You know how the shepherds in that country lived with their flocks in the fields, leading them from pasture to pasture, and to the springs of water. The shepherd went before and the sheep followed. He led them gently when they were tired, and carried the little lambs. At night he took them to the fold or stayed with them in the fields to protect them. As the shepherd brings back a stray sheep, so does the Lord, the good Shepherd, love to bring back any one who has wandered from Him. He rejoices too and angels rejoice when we bring back any gentle, innocent feeling that was becoming lost.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.



(Copyright, 1903, by William H. Rau, Phila.)

A flock of sheep by Lake Merom.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neigh-

bours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.—*Luke XV. 1-7.*

The second parable was about a silver piece which a woman lost, perhaps one of the coins which an Eastern woman wears for ornament on her forehead. She lighted the wick in her little shallow earthen lamp, and swept the bare earth floor.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she

find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—*Luke XV. 8-10.*

And one other parable, teaching how kind and forgiving the Lord is, and that the Pharisees should have been glad to have the sinners come to Him.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks \* that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.



Bethlehem women with coin ornaments.

\* The large brown pods of the carob tree, a kind of locust. The pods were eaten by the poor people, and we sometimes see them for sale on our fruit stands under the name "St. John's bread."



And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many



(Photograph by Putnam Cady.)

Ploughing.

years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—*Luke XV. 11-32.*

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## THE UNJUST STEWARD.

THE Lord spoke a parable about a steward, a man who had care of a rich man's property, perhaps renting his farms and selling his crops. The steward would have in his keeping the statements signed by the different people who owed the rich man, showing how much they owed him. The writing was often done on a waxed surface with a pointed style, and words could be erased by smoothing out the wax with the other end of the style. One owed a hundred measures of oil; the steward told him to write fifty: another owed a hundred measures of wheat; he should write eighty. Both debts were for large amounts. It seems that the

steward acted dishonestly so that the debtors would be his friends; and the master commended him for his shrewdness. Our Lord does not say that he did right. If he acted dishonestly he did very wrong. But the lesson is that if this worldly man with such wisdom as he had, used the property in his hands so that he would have friends, ought we not honestly and with real wisdom, to use the good things trusted to us in this world, so that they will do our souls good, and so that angels will be our friends and receive us to homes in heaven?

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourseore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail,\* they may receive you into



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The grain market, Haifa.

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\* The Revised Version reads, "by means of the mammon of unrighteousness; that, when it shall fail." "Mammon" means "wealth." Good things of this world are called "the mammon of unrighteousness" because they can so easily be used selfishly and lead us away from the Lord.

everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—*Luke XVI. 1-13.*

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### THE RICH MAN AND THE BEGGAR.

THIS parable is about a rich man in his beautiful house, wearing soft white robes, and robes dyed with the costly purple which the people of Tyre knew how to make from a little shell-fish. There was feasting in the house every



Court of a Syrian house.

day. But no one pitied the poor beggar asking for crumbs at the gate, except the dogs that ran about the streets without a home.

The parable tells us that when the rich man and beggar died, the beggar came into heaven, but the rich man was in torments. It does not mean that all who are poor in this world's goods will go to heaven, and that those who are rich here will not. All will go to heaven who make good use of what they have whether it is much or little. "Blessed



are the poor in spirit, for theirs is the kingdom of heaven.” Those who are humble, who know how weak they are, who trust in the Lord and do good, are the poor who come into heaven. Those who think that they are strong and good, and that they know best without learning from the Lord, are the rich who cannot enter heaven. Our happiness or unhappiness in the other world is determined by our life here; our essential character is fixed and will not afterwards be changed from good to bad or from bad to good.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—*Luke XVI. 19–31.*

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## THE RAISING OF LAZARUS.

REMEMBER the little village on the sunny slope of the Mount of Olives. The road from Jerusalem to Jericho led over the hill, and about two miles from the city passed near the little town with its orchards. You remember how the Lord once came to Bethany to the house of Mary and Martha. They both loved the Lord and He loved them. And they had a brother Lazarus who was dear to the Lord. By and by we shall learn of the Lord’s coming again to Bethany,

and how they made Him a supper, and Martha served, and Lazarus reclined at the table, and Mary anointed the Lord's head and feet with costly ointment.

But now Lazarus was sick. In their distress the sisters sent to Jesus. The messengers went down the road to Jericho, and across the Jordan to where the Lord was teaching in that eastern country, and told Him, "Lord, he whom thou lovest is sick." Still the Lord did not come, and Lazarus died. The burial was in a cave, and it is interesting to learn about it, for it was in such a sepulchre by and by



Nearing Bethany, on the road from Jericho.

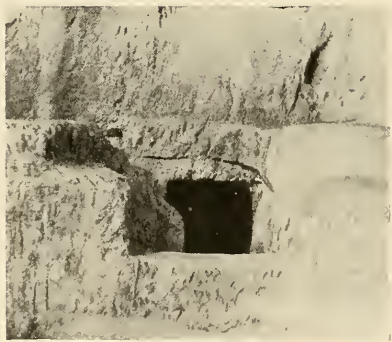
that the body of the Lord was laid. A sort of porch-way was cut in the rocky hill-side. From this a low door led to a chamber where there was a rest for the body, or niches in the walls where a number of bodies could be laid. The door of the chamber was closed by a wheel-shaped stone rolled across the opening. The body of Lazarus was carried to such a cave by weeping friends, perhaps with hired mourners; and many friends from Jerusalem came to comfort the sisters in their sadness.

Four more days had passed, when word was brought to Martha that the Lord had come. He knew that Lazarus had died, but He did not call it death; He called it sleep. The Lord and the disciples with Him, had crossed the broad meadows of the Jordan, passed Jericho, and climbed the

steep road into the hills. As they drew near to Bethany, Martha came to meet the Lord. Afterwards Mary came. As we read the story we shall learn what the Lord said, and what He did.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him,



(Photograph by S. E. Williams.)

A rock-cut tomb near Jerusalem.



Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.—*John XI. 1-46.*

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## THE LAST JOURNEY TO JERUSALEM: HEALING, TEACHING.

AFTER the Lord raised Lazarus from the dead the chief priests and Pharisees plotted once more against Him. Before when they would have stoned Him, He went away beyond Jordan. Now he went with His disciples to a city called Ephraim. It was perhaps a little town some fifteen miles from Jerusalem to the northeast. But it may have been further away, or even beyond Jordan.

The spring came and the Passover season, and the Lord journeyed again towards Jerusalem through the country east of Jordan. We learn of many things that the Lord said and did on this last journey to Jerusalem. Read first of the healing of lepers by the way. You remember the disease of leprosy in which the skin was dead, and sometimes full of sores. The lepers were not allowed to live in the towns or to come near to any one. When a leper was healed he was to be examined by a priest and to make a thankful offering to the Lord.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went,

they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. —*Luke XVII. 11-19.*



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Lepers by the way-side, near Jerusalem.

Read also two parables about prayer. If an unjust judge for selfish reasons hears a prayer, how much more will the Lord hear and help His children, when He loves them so much! But in what spirit must we pray?

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And

he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—*Luke XVIII. 1-14.*

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### BLESSING LITTLE CHILDREN: THE RICH YOUNG MAN.

THE Lord was in the country east of Jordan, journeying towards Jerusalem, and they brought little children to Him. How lovingly the Lord took the little children in His arms and blessed them! How they must have felt His kindness! And He loves all little children as much as the ones He blessed that day. Because He loves them He gives them fathers and mothers and friends to take care of them, and He sends His good angels to be near to them. And if older people are gentle and obedient and trustful, He calls them all His little children, and protects them with the arms of His Divine power and love.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—*Mark X. 13-16.*



Now we hear the Lord's answer to a rich young man, a ruler, who asked, "What shall I do that I may inherit eternal life?" We learn two things,—that we must keep the commandments, and that we must do it not trusting in our own knowledge and strength, but humbly, knowing that the Lord alone is good, trusting in Him, and willing to make sacrifice for His sake. The Lord's answer is for every young man.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not



(Hofmann: Franz Hanfstaengl Art Publishing House, Munich and New York.)

The Lord and the rich young man.

bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and

follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.\* And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.—*Mark X. 17-27.*

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### LABORERS IN THE VINEYARD.

THERE are many vineyards in Palestine and there used to be many more than now. The vines were often planted on a terraced hill-side. A hedge or a wall protected them from wild boars and foxes. The grapes were used for making wine, and the vineyard must have its wine-press. This was a vat cut in the rock in which the juice could be trodden out, to run off into another vat. The wine-presses are often found among the bushes in neglected places, showing that there were once vineyards there. Sometimes a tower was built where the watchman could keep watch, so that no thief should steal the fruit. There was much work to do in a vineyard, in digging up the ground and gathering out stones and pulling the weeds, training the vines on their trellises and pruning them, and by and by in gathering the fruit and making the wine.

All these things came to the minds of the people when the Lord spoke a parable about a householder hiring laborers into his vineyard. As we read of his going out early in the morning, and at the third, sixth, ninth, and eleventh hours, we remember that the Jews began to count the day from six o'clock in the morning. The third hour was nine o'clock, and you can see what times are meant by the other hours. The penny mentioned in the parable is the same that we learned of in the story of the good Samaritan. It was a

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\* It is impossible for the self-confident spirit to go into heaven, but with the Lord's help we may gain a humble spirit which can enter.

Roman silver piece about as big as a dime, and worth about fifteen cents. But a little money went a long way in those days, so that "a penny a day" was fair wages for a workman. The parable speaks of the steward who, we know, was the man who took care of his master's goods and money. Let us read the parable, and then let us think a little about its meaning.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others

standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman\* of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.—*Matthew XX. 1-16.*



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A vineyard with watch-tower.

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\* The master of the house. Translated "householder" at the beginning of the parable.



The householder in the parable means the Lord, and He needs laborers to learn from Him what is right and to do all the good they can. He does not give all people just the same work to do. Some seem to have harder work than others,—more faults to overcome, more difficulty in learning and doing right. Some live and labor many long years; some but a few years or days. Those who go to the other

world as little children are like the workmen called at the eleventh hour, who did not bear “the burden and heat of the day.” When we learn about the beautiful homes which the Lord prepares in heaven for those who die as little children, so safe from every danger, where they grow up so pure and good, it seems sometimes as if He were kinder to them than to



(Copyright, 1903, by William H. Rau, Phila.)

Orchards of Samaria.

us. But the Lord is good to all. He knows that some can become more useful and happy by growing up as children in heaven, and some by working longer here. We can trust His love and be sure that He prepares what is best for each one.

We may think of the laborers also as meaning faculties in ourselves, which are called successively into the Lord's service; first some that think about reward, as the first laborers bargained for their pay; afterwards those that are more trustful, like the laborers who were content, knowing that whatsoever was right they should receive; and at last the innocent states and impressions of childhood are awakened and called into service, the best and most precious of all. Every faculty which does its work faithfully, receives its blessing from the Lord.

## THE LORD'S KINGDOM.

“THEY were in the way going up to Jerusalem.” The Lord was going with the disciples to Jerusalem to the Pass-over, for the last time. It was early spring, and after the winter rains the country was bright with flowers. As they journeyed through the towns east of Jordan, the Lord spoke many parables; He blessed the little children. Then they crossed the river and the sunny meadows to the road which led up from Jericho into the hills. As they went, the disciples were filled with hope that the Lord would now use His power to make Himself a great earthly king. The Lord knew that His kingdom was not of this world, that their hopes would be disappointed, and that before many days were past He would be betrayed and crucified, but would rise again with all power in heaven and in earth. The Lord walked on before full of courage to do His Divine work. The disciples “were amazed; and as they followed, they were afraid.” Then the Lord told them what He was soon to suffer, even as it had been written by the prophets. But they could not believe it; they could not understand it, their hearts were so full of hopes of an earthly kingdom.

How little they understood is shown by James and John who came with their mother asking for places of honor by His throne. We remember how the Lord called James and John as they sat in the ship with Zebedee their father, mending their nets. They were among those who loved the Lord best; they were with Him when He raised the little daughter



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Going up to Jerusalem.

of Jairus; they were with Him in the mountain when He was transfigured, and yet how little they understood about His kingdom! In the Lord's kingdom one can gain power only by being faithful in trials, and by loving to help others, not thinking how others can serve him. The Lord, who is the King, is the humble servant of all.

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—*Mark X. 32-45.*

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## THE BLIND MEN AT JERICHO.

IN the New-Testament days the city of Jericho stood in the edge of the plain of Jordan just where the road to Jerusalem climbed up into the hills. (Elisha's spring and the ruins of the Jericho of Old-Testament time are a mile or more to the north.) A brook and an aqueduct made water plenty, and the city was surrounded by rich gardens and



orchards. Its fig trees were famous, and it had been known as the "city of palm trees." The name Jericho means "a fragrant place." Probably in entering and leaving Jericho, they passed, as you do to-day at Damascus, between garden walls under the shade of over-arching trees, smelling the fragrance of blossoms and hearing the sound of running water.

The Lord was passing through Jericho, entering or leaving the city. Two blind men (Matthew speaks of two, Mark and Luke of only one) were sitting by the wayside begging, as so many blind and helpless people do near the gate of an Eastern town.

You have thought what it must be to be blind; and blind people in those days were much more helpless and had much less of kindness shown them than blind people now. A great multitude was coming, and the blind men by the way-side heard the sound of their feet and their voices. They asked what it meant, and they told them that Jesus of Nazareth passeth by. They had heard that name and how the Lord had healed the blind and even raised the dead. They cried out, "Thou son of David, have mercy on me." Those that went before rebuked them, but what did the Lord say? and what did He do?



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Plain of Jericho: gardens watered by Elisha's fountain.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the

blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—*Mark X. 46-52.*

### ZACCHÆUS: PARABLE OF THE POUNDS.

“AND Jesus entered and was passing through Jericho,” the fragrant city, between the gardens and under the shade of overhanging trees. There was a man in Jericho who wished to see the Lord, but could not because of the crowd about Him. So he ran before, and climbed up into a sycamore tree that shaded the path. The tree was a sycamore-fig, quite different from the trees that we call sycamores. The trees grow very large with great branches near the ground reaching out far from the trunk. They are planted along drives in Cairo, in Egypt, and arch them over with heavy shade. The fruit is a little fig, plenty but not very good. When you read who Zacchæus was, you will see why the people murmured when the Lord went to stay at his house.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and



Old aqueduct and brook Kelt, Jericho.

he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down,

and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my

goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.—*Luke XIX. 1-10.*

The disciples were expecting, as we know, on this last journey to Jerusalem, that the Lord was now going to make Himself a great earthly king. But the Lord told them in a parable that He was going to leave them to use the little knowledge that He had given them; if they used it well, they would be able to enjoy more power and happiness by and by in heaven.

The Lord told in the parable, of a king going into a far country to receive for himself a kingdom and to return. The people had seen noblemen set out from Palestine to Rome, to receive rule over the country and return. King Herod, and afterwards two of his sons, had gone to Rome for this purpose, and the Jews had sent a message after Archelaus begging that he should not be made king. The “pound” given to each servant, means a sum of money equal to about fifteen dollars. It stands for all the knowledge that the Lord gives us to make good use of. We ought to use it, by doing what we know is right. If we do not use it we shall forget it all, when we go into the other world if not before. Then we shall be like the servant who did not use his pound, and it was taken from him.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy\* till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And

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\* To “occupy” means to “trade.”



another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man:



A Syrian turner and his lathe.

thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? \* And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him

that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.—*Luke XIX. 11-28.*

## ANOINTING IN BETHANY.

AMONG the bands of pilgrims who climbed the steep road from Jericho to Jerusalem, came the disciples and the Lord on their way to the Passover. They rested in Bethany where Mary and Martha and Lazarus lived. It was, I think, a Sabbath evening, and they made the Lord a supper there in the house of Simon the leper, probably one who had been healed of leprosy. Martha served, but Lazarus was one of them that reclined at the table with the Lord. Mary came with an alabaster cruse holding a pound of ointment of spikenard, very precious.

We have learned before of such a cruse made of alabaster, a fine white stone like marble. It was a little flask perhaps with a long slender neck and sealed. Ointments were made

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\* "Use money," money paid for the use of money. There is not the idea of excessive interest, in the old meaning of the word.

of olive oil mixed with fragrant spices. The spikenard was a plant which grew in the mountains of India, and was highly valued for its fragrance. The cruse of ointment which Mary brought was "very costly;" three hundred pence was named as its value, which is a great deal when we remember that a penny was a day's wages. She broke the box, perhaps the neck, or the wax with which it was sealed; and you know what she did with the precious ointment. But let us read the beautiful story again.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should



Bethany, and hills towards Bethlehem.

betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.—*John XII. 1-11.*

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### ENTRY INTO JERUSALEM.

THE Sabbath, the day of rest, was passed in Bethany. It was now the first day of the week, and companies of pilgrims were passing over the Mount of Olives into Jerusalem. It was the day that we remember as Palm Sunday. Near to Bethany, where the path to the village branched from the path which was in those days the main road over the Mount of Olives, there was another village, Bethphage. The Lord sent two disciples to this village to bring a young ass on which He would ride. The disciples laid their garments on the ass, and the Lord rode upon him. And many spread their garments as a carpet on the road, and others scattered branches, leafy and perhaps bright with flowers.

So they climbed to the ridge of the Mount of Olives. The Lord was riding on an ass, as kings and judges rode in the days of Samuel and David. The disciples and all the people thought that the kingdom of God should immediately appear. It had long ago been said by the prophet Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," though it was not till afterwards that the disciples remembered this prophecy and saw how it had been fulfilled.

They reached the brow of the Mount of Olives, and Jerusalem lay before them on its hills. There was Mount Zion with the great palace of Herod, now used by Pilate, with frowning walls and towers. Under the hills were the busy streets of the city, and reaching away to the north were houses and gardens. Just opposite the Mount of Olives stood the temple, high above the Kidron valley, the shining building with its wide courts about it trimmed gaily for the feast and thronged with people. Remember how the pil-



grims used to sing, "I was glad when they said unto me, Let us go into the house of the LORD. Our feet shall stand within thy gates, O Jerusalem," and other Psalms of rejoicing. The disciples and the people who were with the Lord shouted joyfully. They remembered all the mighty works which they had seen, and hoped that the kingdom was at hand. "Hosanna," they cried, which means "save now." "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

The multitudes in the temple courts learned that the Lord was coming; perhaps they heard the shouts and singing from the hill. Many people took branches of palm trees,—the large feather-shaped leaves from the date-palms which probably then were plentiful in the valley and on the hill-side,—and went forth to meet Him. They went out by the eastern gate of the city, crossed over the Kidron bridge and up the hill, and joined in the cries, "Hosanna! Hosanna in the highest!"

But amid all this rejoicing, and with the glorious city before Him, the Lord was sad. He did not come to be an earthly king, and hopes of a great earthly kingdom were not what He wished to see in the hearts of his disciples. He knew that soon all

the glory of the city Jerusalem would pass away. Not many years and the Roman armies would come, and would encamp on this very hill, and the city would be overthrown. The Lord wept over the city, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Yet it was not the overthrow of the city for which the Lord wept, but the wickedness of the people. So the company passed down the hill across the Kidron and up into the city.



(Copyright, 1903, by William H. Rau, Phila.)

St. Stephen's gate, Jerusalem.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed



Looking over Jerusalem to the Mount of Olives.

be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—*Luke XIX. 29-44.*

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.—*Mark XI. 11.*

## LAST DAYS OF TEACHING IN THE TEMPLE.

It was Sunday when the Lord rode over the Mount of Olives into Jerusalem, and the people waved the palms and cried, Hosanna! That night He went out again with the disciples to Bethany.

Monday they came again over the hill. There was a leafy fig tree by the path. It was still early for figs, but if there were leaves there might also be fruit, but there was none. The Lord rebuked the barren tree. The next morning as they



(Photograph by S. E. Williams.)

Garden of Gethsemane and Mount of Olives.

passed the same way again, the disciples saw that the tree was withered. The Lord had made it teach a lesson to us all. If we know what is right and do not do it, we are like trees with leaves and no fruit. All our knowledge and the appearance of goodness will some day wither away.

We must read about the fig tree, and also what the Lord did in the temple on that same day. It is so much like a story that we have read before, that you will understand it.

And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.



And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.—*Mark XI. 12-21.*

And now we must follow the Lord from Bethany on the Tuesday morning. It was the last day of His public teaching



(By permission of T. H. McAllister, N. Y.)

A fig tree, Bethany.

in the temple. He spoke in parables, and afterwards He answered questions which the Pharisees and others asked Him, not because they wanted to learn, but trying to catch the Lord in His teaching and to find some ground of complaint against Him.

Let us read one of the parables: it is about a vineyard. We know how the vines were planted and trained; and we know about the hedge and the wine-press and the tower. The fruit that the Lord looks for from His vineyard is the fruit of good, heavenly works.

And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen

said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.—*Mark XII. 1-9.*

It is added, that they knew that He had spoken the parable against them; and they left Him and went their way.

Another parable was about a marriage feast that a king made for his son. It means all the blessings of a good life and of heaven that the Lord prepares for us. But those who were bidden made excuses and would not come. Can it be that we ever do so? The man who had not on a wedding garment is like those who appear to do right, but there is no heavenly spirit in it, and when they come into the other world even the appearance of goodness is lost. They cannot live in heaven.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those ser-



(Photograph by J. K. Smyth.)

A tower in a vineyard.

vants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend,

how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. —*Matthew XXII. 1-14.*

## ATTEMPTS TO ENTRAP THE LORD: WIDOW'S MITES.

THE Pharisees and Herodians came to the Lord together, on that last day in the temple, asking if they ought to give tribute to Cæsar or not. The Pharisees taught that it was wrong, the Herodians believed that it was right. It seemed that whatever answer the Lord gave, He would offend one party or the other. But he answered so wisely that neither Pharisees nor Herodians could make any reply, and His words contain a lesson for all time.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know

that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and



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Steps and arches by the Mosque of Omar.

unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way. . . .

Then one of them, which was a lawyer,\* asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

\* One learned in the law of Moses.



Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—*Matthew XXII. 15-22, 35-40.*

The last visit of the Lord to the temple had so much that was sad in it! but it closed with a beautiful scene. The Lord sat watching the people who put offerings into the treasury, —into the chests with trumpet-shaped mouths which were placed in the court where both men and women came, to receive the money that was brought to the temple. What made some of the gifts worth little, and some of them worth much in His sight?



Pulpit by the Mosque of Omar.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites,\* which

make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.—*Mark XII. 41-44.*

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## LEAVING THE TEMPLE: PROPHECY OF DARK DAYS.

It was the end of the last day of teaching in the temple, and the Lord was turning with the disciples to the quiet of the Mount of Olives. They pointed out to Him the buildings of the temple, and perhaps some of the great stones which made the outer wall. The temple had been building forty-six years, and was not yet finished. The Lord told them

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\* The "mite" was the very smallest copper coin.

that it would all be overthrown. Forty years later the Romans came, under their general Titus, and the city was destroyed and the temple burned, and a great many of the people were killed. You can see in Rome the arch built in memory of the victory, and on one side are sculptured the golden lamp and table from the temple, carried on the shoulders of the victors.

But the real temple is not built of stones, but of the truth and love in the minds and hearts of men. When the Lord said that the temple would be overthrown He meant also that there was little truth and goodness left among the Jews.



Arch of Titus, Rome.

Then the Lord sat on the Mount of Olives over against the temple, looking down on the city which He loved so much, but which cared so little for Him, and as the shades of evening deepened around, Peter and James and John and Andrew came to Him privately and asked about the sad things that were coming. He told them that there would be darkness and wars,—

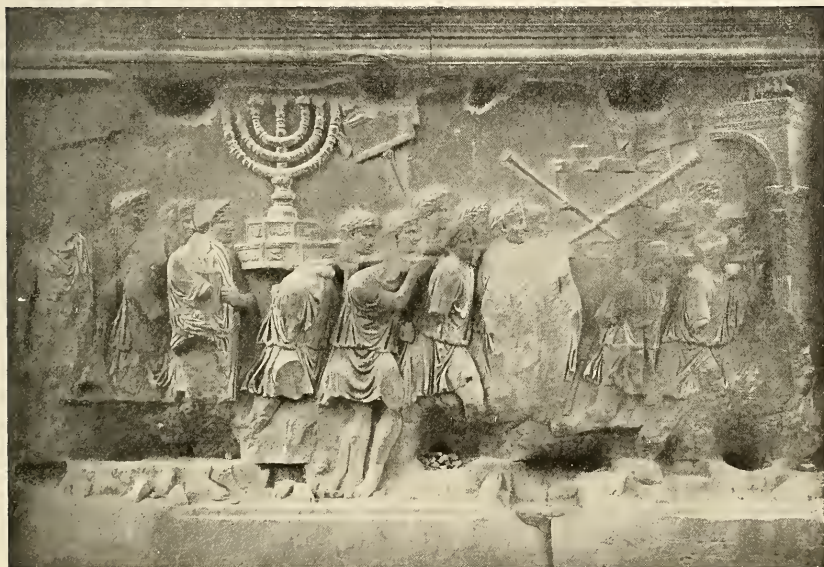
darkness in the minds of men, when almost all true knowledge about the Lord and heaven would be lost; and wars when those who called themselves Christians would quarrel about holy things.

Then would come the sign of brighter days. Men would grow more kind, and would take better care of sick people and of children, and of the poor. All this which is coming true to-day, is the budding of the fig tree. And the Lord would come in the clouds of His Holy Word. He is teaching us to understand the Bible, revealing Himself to us in its deeper meaning. He has truly come again with new power.

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And

Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall



(From a carbon photograph published by A. W. Elson & Co., Boston. Copyright, 1900, by A. W. Elson & Co., Boston.)

The lamp and table from the temple carried in triumph: sculpture on the Arch of Titus, Rome.

rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . .

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; When his branch is yet tender,



and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—*Matthew XXIV. 1-8, 29-33.*

## PARABLES OF THE LORD'S COMING.

WE think of the Lord still sitting with the disciples on the Mount of Olives, in the deepening twilight, as we read three other parables about His coming. We shall take the lesson of the parables to ourselves, for the Lord will surely come to each one of us to call us to the other world. We do not know when He will come, but the parables teach us how we must live to be always ready.

One parable told of the ten virgins waiting for the bridegroom as he brought the bride from her home to his, where the wedding feast was spread. Such wedding processions are often seen in Eastern towns. As we read the parable, we see that the wedding feast means heaven. The virgins who have oil are people who have in their lives the oil of real love for the Lord and one another. The empty lamps are the mere forms of goodness and worship, with no love in them. This is the parable.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and



Syrian lamp: length three and a half inches.

buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord,

Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—*Matthew XXV. 1-13.*

The next parable was about talents which a man gave to his servants to use. As you read it, you will see some things in which it is like the parable of the pounds, which we have read, and some in which it is different. The "talent" was a large sum of money, probably more than a thousand dollars. It is from this parable that "talent" has come to mean ability of any kind.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful



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Crushing olives for the oil.

over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the

exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—*Matthew XXV. 14-30.*

The last parable is about a shepherd and his sheep and goats. You know how the shepherd in Palestine leads his flock where there is green pasture and water to drink, and keeps them safe at night. Often sheep and goats follow the same shepherd, the sheep feeding in the softer green of the



Jerusalem, from the Mount of Olives.

valley, and the black goats among the rocks of the hill-side. At night perhaps the shepherd separates the sheep from the goats and gives them each their place in the fold.

The Lord is our Shepherd who leads us all, and feeds and protects us. When the day of earthly life is over, He calls us to our eternal home. But not all are ready for the same home. The sheep in the parable are those who have done good, kind deeds for the Lord's sake. The goats are those who have known what was good, but have not done it except for show. They cannot live in heaven, for to be useful from love to the Lord and one another is heaven.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him



shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.—*Matthew XXV. 31-46.*

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## THE LAST SUPPER.

THE day for the Passover had come, and in the evening each household would gather for the sacred feast, or two households together, if they were small. The Lord's disciples were His family, and He sent Peter and John from Bethany to prepare the Passover for them to eat together. They saw, as the Lord told them, a man carrying a jar of water. They followed him to the house, and the large upper room was ready. We have learned how the lamb was killed at the temple and how unleavened bread was made ready, and bitter herbs, and a preserve of fruits, and wine. Towards evening—it was Thursday—the Lord came with the other disciples from Bethany and they reclined at the table together.

But even there, after all the Lord had taught them and shown them about being humble and serving, they disputed who should be greatest, and the Lord gave them one more

example of loving service. He washed their feet. Then, too, the Lord told the disciples that one of them would betray Him. Leonardo da Vinci's wonderful picture shows the disciples at this moment, when they are asking, "Lord, is it I?"

While they were still about the table the Lord taught them how to keep the Holy Supper, the Christian Passover. He blessed the bread and wine and gave them, and told them to keep the Holy Supper in remembrance of Him. He says that the bread and wine are His flesh and blood; as we take them reverently, He strengthens our souls with something of His own love and wisdom. Psalms were sung during the Passover, and, at the end, Psalms cxv. to cxviii.: "O give thanks unto the LORD; for he is good: because his mercy endureth for ever." This was probably the "hymn" which the disciples sang together before they went out with the Lord to the Mount of Olives. Let us read so much of the story.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—*Luke XXII. 7-20.*

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended,\* the devil having now put into the heart of Judas

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\* The Revised Version reads "during supper."

Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then,



(Leonardo da Vinci.)

### The Last Supper.

your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus



loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it.\* And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little

children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto



Old olive tree in garden of Gethsemane.

him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.—*John XIII.*

The Lord went on to comfort the disciples, and spoke the Divinely tender words of the fourteenth chapter of John.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have

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\* The "sop" was probably a piece of bread dipped in the preserve of fruits.

told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. . . .

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you.\* If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.—*John XIV. 1-4, 27-31.*

As we read the fifteenth, sixteenth, and seventeenth chapters of John we think of the little company leaving the upper room and passing through the street and out by the city gate and across the Kidron, to the garden where they had often been together, on the lower slopes of the Mount of Olives.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . .

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. . . .

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.—*John XV. 1-5; XVI. 33; XVIII. 1.*

## IN THE GARDEN OF GETHSEMANE.

As the Lord spoke and the disciples listened they crossed over the Kidron and came to the garden of Gethsemane. Gethsemane means the "oil-presses." They were no doubt among the olive trees, and perhaps there were there presses

cut in the rock where the oil was squeezed from the olive berries by rolling them with a heavy stone. It was still night; the Passover moon was full and cast dark shadows among the trees. The disciples were heavy with sleep. Even Peter and James and John were sleeping, but the Lord a little distance from them was in most earnest prayer. How little they could understand the Lord's great trials!

He knew what was coming so soon: how He would be taken and cruelly treated and crucified; how He must feel only forgiveness and kindness for those who did it. When



Garden of Gethsemane and Mount of Olives.

we are in trouble we say the prayer. The Lord prayed three times, and so earnestly that His sweat was as it were great drops of blood falling down to the ground. Then He was calm again and strong.

He roused the disciples from their sleep, and as they looked up towards the city they saw coming down the hillside from the gate a band of soldiers with swords and staves and torches. Judas was showing them the way. The disciples would have fought to protect their Master, but He healed a servant of the high priest whom Peter wounded with a sword, and let Himself be bound and led away, up the hill into the city. The disciples fled, but John and Peter followed afar off.



And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straight-

way to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled.—*Mark XIV. 32-50.*

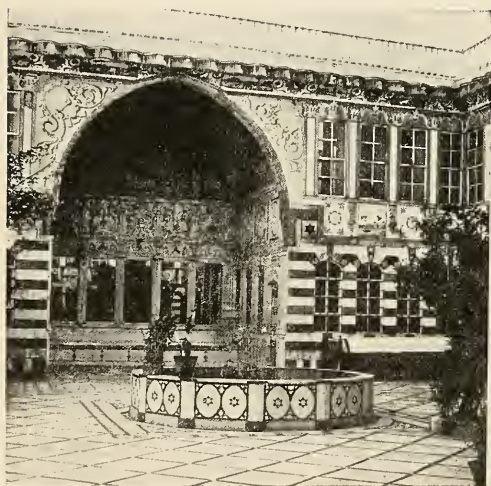


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In the garden of Gethsemane.

## IN THE HIGH PRIEST'S PALACE.

THE Lord was led first to Annas the father-in-law of Caiaphas the high priest, but soon after to the palace of Caiaphas himself. We think of them as going by an arched gateway from the street into a court-yard, with the buildings of the palace all about it. The floor of the court was paved with marble, perhaps in the middle was a fountain and flowering plants. The doors and windows of the palace opened upon this court. At one side there may have been a hall raised a few steps above the pavement and open by a broad high arch, so that those in the court could see plainly all that was done in the hall above. On the floor of the hall perhaps were rugs, and it was lighted by hanging lamps. As the Lord was brought by the band of soldiers into the palace, the priests in their white robes and turbans were hastily gathering in



(Published by C. H. Graves, Phila.)

Court of a Pasha's house.

this hall and taking their places upon the cushions or divans at the sides. The high priest Caiaphas had the middle place. The Lord stood in the midst guarded by servants. Other servants and soldiers stood here and there in the court below, and warmed themselves at a fire of charcoal, for it was still night, and it was cool.

The priests tried to find some excuse that they might bring the Lord to the Roman Governor and demand His death. He had done nothing wrong; He had spoken only the truth and done only acts of love. As they accused Him He made no answer. "As a sheep before her shearers is dumb, so he openeth not his mouth." At length the high priest asked Him if

He were the Christ, and He answered plainly that He was. This was enough. They would make it appear that the Lord claimed to be a king and disputed Cæsar's power. The priests now scattered to their homes, and the Lord was left standing with the servants. They struck Him and ill-treated Him.

Peter stood looking on with those in the court below, and three times as they asked him if he were not one of the Lord's disciples, he denied that he knew Him. Then the Lord turned and looked upon Peter, and it all came back, how he loved the Lord, how he said that he would die with Him, and how the Lord warned him that he would deny Him. So the night passed, and in the early morning the priests returned, a larger company, and led the Lord away to accuse Him to Pilate the Roman Governor.

And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I



know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.—*Mark XIV. 53-72.*

### AT PILATE'S PALACE.

It was Friday in the early morning as the priests led the Lord from the palace of Caiaphas to Pilate. The high priest's palace probably stood near the temple. Perhaps they now crossed the bridge which led to the hill of Zion, where the great palace stood, built by Herod and now used by Pilate when he was in Jerusalem. The priests would not go into the heathen's house, for they would be defiled and unable to take part in sacrifices still to be made at this Passover season. So Pilate came

out to them, and sat in his chair on a raised pavement outside the gate.

The priests began to accuse the Lord. "We found this fellow perverting the nation," they said, "and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." We know how untrue it was, and what the Lord had said when



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Under the walls of Jerusalem.

they showed Him the tribute money. Pilate went within into the judgment-hall of the palace, and the Lord was led before him. There he questioned the Lord of His kingdom. He said, "I am a king." "My kingdom is not of this world."

Pilate knew that the Lord had done no wrong. He tried to release Him, for it was the custom to release some prisoner at the feast; but they asked for Barabbas, a robber and murderer, and cried out that Jesus should be crucified.

The voices of the priests and people grew loud and angry. Pilate was afraid to oppose them. He washed his hands in water before them, as if that could free him from guilt, and delivered Jesus to their will. The Lord was scourged as was the custom before crucifixion, and the soldiers in the palace put on Him a scarlet robe and a crown of thorns and put a reed in His hand, like a sceptre, and mocked Him saying, "Hail, King of the Jews!"

Once more the Lord came forth before the people, wearing the robe and crown, and we believe that the Lord Himself spoke the words, "Behold, the man!" The priests and people cried, "Crucify him." Who was in truth the perfect man and king? The priests driven on by cruel passion, Pilate fearing to do right, or the Lord who conquered every selfish feeling, and who stood before them in the strength of perfect truth and greatness?

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will



A Jerusalem street.

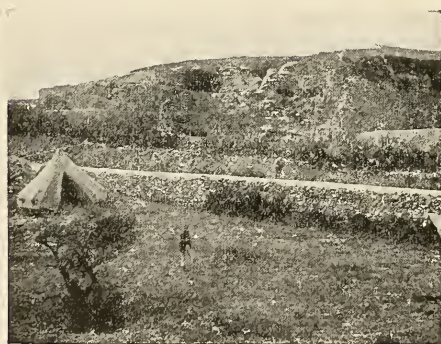
ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.—*Mark XV. 1-20.*

### AT GOLGOTHA.

A SAD procession moved from the palace of Pilate through the narrow streets of the city towards the northern gate. The Lord was clothed in His own garments, and carried the beams which were to form the cross; soldiers walked at the sides. At such times usually a written notice showed for

what crime the prisoner was to die. Probably now they carried the board which Pilate wrote in Hebrew and Greek and Latin: THE KING OF THE JEWS. The priests objected, but Pilate would not change it, and it was fastened to the cross. With the Lord there walked two thieves, each bearing his cross and guarded by



(Copyright, 1903, by William H. Rau, Phila.)

The hill Golgotha.

soldiers. As they passed by, women wept at the sad sight, and the Lord said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Near the city gate they met a man named Simon, from an African



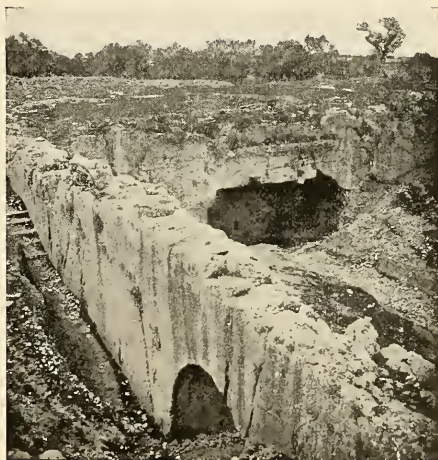
city far away, and they compelled him to bear the Lord's cross.

Outside the city near to the busy road was a bare, round-topped hill, perhaps with caves in the side, and called from its shape, Golgotha, the place of a skull. We may still see such a hill outside the northern gate of Jerusalem. Here they crucified the Lord and the two thieves, one on either side; and the Lord said, "Father forgive them, for they know not what they do." There were kind women in Jerusalem who used to bring to those in this great suffering, wine mingled with myrrh, which deadened the sense of pain. They brought it to the Lord, but when He had tasted it He would not drink.

The hours passed from nine o'clock till noon. The soldiers sitting by divided His garments among them. The priests mocked as they passed by, saying, "Let him now come down from the cross, and we will believe." Among those who looked on were

some who loved the Lord. Mary was there and the disciple John. The Lord saw them standing near and said to Mary, "Woman, behold thy son;" and He said to John, "Behold thy mother;" and John took Mary to his own home. From noon till about three o'clock there was darkness over all the earth. Then the Lord cried with a loud voice, "My God, my God! why hast thou forsaken me?"

He was not looking for help to those around, but to the Divine power within Him, which had strengthened Him through all His life. Then He said, "I thirst." A sponge was dipped in vinegar and given Him to drink. "It is finished," He said. "Father, into thy hands I commit my spirit." With a great cry He bowed His head. The earth quaked. The veil in the temple was rent in twain from top to bottom.



Rock tombs, near Jerusalem.

A great conflict had been taking place in the Lord's heart, between His great love for men and all the powers of evil. As we look upon the scene we are watching the greatest battle that ever took place on earth, and the fate of all men on earth and in heaven depended upon its result. "It is finished." The victory is won, and what a wonderful peace is over all.

It was now three hours past noon. At sunset the Sabbath would begin. There came a rich man, Joseph of Arimathæa, to Pilate, and asked leave to take down the body of the Lord. Joseph with Nicodemus, the same who once came to the Lord by night, took the body and tenderly wrapped it in linen cloths with spices. They did it hastily, for the sun was low, and they laid it in a new tomb cut in the rock in a garden beneath the hill. The door of the tomb was closed with a great wheel-shaped stone and the priests sealed the stone and set a watch. Faithful women who loved the Lord saw the place and hastened to prepare spices that after the Sabbath rest was past they might bring them to anoint the body of the Lord. They did not yet know what they would learn when they came again to the tomb on Easter morning.

We must read the story just as one of the Gospels gives it.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that

stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling



Church of the Holy Sepulchre, Jerusalem.

unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.—*Mark XV. 20-47.*

## RISEN.

EARLY in the morning the first day of the week the women came from the city, bringing the spices which they had prepared. There were five or more of them. As they started it was still dark; the sky was brightening as they went, and



when they came to the sepulchre the sun was rising above the Mount of Olives.

They remembered the sepulchre as they had seen it on the Friday evening. They remembered the garden, and the chamber cut in the rocky hill-side, and how the door was closed by the great stone. As they went they were thinking, Who shall roll us away the stone from the door; but when



(Photograph by S. E. Williams.)

Tomb with stone rolled back from the door.

they came near to the garden and could see the door the stone was rolled away and the Lord was not there.

Mary Magdalene, who was one of the women, hastened back to the city to tell Peter and John that the sepulchre was empty. She believed that the enemies of the Lord had taken Him away. Meantime the other women came to the sepulchre and they saw angels there. One with face

like lightning, and with garments white as snow, had come from heaven, and while the earth shook at his presence he had rolled back the stone from the door and sat upon it. Other angels were with him. One spoke to the women and bade them not to fear, for the Lord was risen, and he showed them the place where the Lord had lain. And he sent them to tell the disciples that the Lord was risen.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and

great joy; and did run to bring his disciples word.—*Matthew XXVIII. 1-8.*

Another Gospel speaks more briefly of the first visit of the women, but tells also how John and Peter ran together to the sepulchre. They saw that the Lord was not there, and John believed that He was risen. So they went away again to their own home.

But Mary Magdalene had come again to the tomb, and she was the first to see the risen Lord.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned her-



(Hofmann : B. Benda, Lausanne ; Wm. H. Rau, Phila.)

At the sepulchre.

self back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalenè came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.—*John XX. 1-18.*

### ON THE WAY TO EMMAUS: AT JERUSALEM.

ON that same Easter day two of the disciples walked from Jerusalem into the country to the village Emmaus. The name means the "hot spring," and perhaps a spring and ruin still bearing the old name little changed, in a valley southwest from Jerusalem, mark the place.



(Copyright, 1903, by C. H. Graves, Phila.)

In an olive orchard.

As they walked and talked sadly together of all that had happened, One drew near and walked with them. Their hearts burned within them as He talked, and as He showed them how the Bible taught that these things should be. For in truth all the Bible

stories of Abraham and Joseph and David and Samuel and the rest in their deepest meaning are about the Lord. That is what makes them all so holy, and as we learn to understand them better we shall see that they all tell of Him.

While they talked and listened they reached the village, and urged the Friend who had given them such comfort on the way, to go in and tarry with them. He took bread and



blessed and brake it as He had so often done before, and they knew that it was the Lord.

They hastened back to Jerusalem, though it was now evening, to tell the glad news to the others. They found them together and saying, "The Lord is risen indeed, and hath appeared to Simon." And while they were still telling how the Lord had walked with them, Jesus Himself stood in the midst of the disciples and said, "Peace be unto you." Then were the disciples glad when they saw the Lord, though at first they feared and believed not for joy, until He showed them that it was He Himself.

Again the next week He came to them as they were met together. He appeared to them many times during forty days after His resurrection, till they could no longer doubt. They were not learned men, and many things they did not try nor need to understand, but they knew that the Lord was alive and with them still. They felt Him with them, even when they did not see Him. And He has never left us; He is with us still to-day.

Let us read about the Lord's walking with the two to Emmaus, and about His coming to the disciples in Jerusalem.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.\* And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said:

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\* Six and a half miles.

but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our



(Hofmann: B. Benda, Lausanne; Wm. H. Rau, Phila.)

The walk to Emmaus.

heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and

that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—*Luke XXIV. 13-49.*

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### AT THE SEA OF GALILEE: THE ASCENSION.

AFTER the Lord's resurrection His disciples saw Him many times. Once it was by the familiar shore of the Sea of Galilee, where they had so often walked with Him and listened to His words, and seen His wonderful works.

Remember the beautiful blue lake lying deep among the hills, and, at the northwest corner of the lake, the warm, sheltered plain of Gennesaret with its rich fields and gardens. Capernaum and Magdala and other little towns stood near the shore, the home of farmers and traders and fishermen. Many fishing-boats were on the lake; strong little boats with a mast and three-cornered sail. They had also heavy oars, for when



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Hauling a net, Tiberias.

the wind died away, or when it was contrary, they must take down the mast and row. The fishermen fished with nets from the boats and from the shore. And did they use hooks? Often the fishing-boats lay near the shore or were drawn up on the pebbly beach, as the fishermen sat down and gathered the good fish into vessels and cast the bad away.

How many happy days the disciples had spent on this shore with the Lord. Once He had taught the people in parables, sitting in the boat while the people listened from the land. That night they had crossed the sea and the Lord



calmed the storm. At another time He had come to them walking on the sea. And remember the day when the Lord walked by the shore and called the disciples, two brothers, Simon and Andrew, and two other brothers, James and John. And their net was filled with fishes when they let it down at His word.

After the sad days in Jerusalem some of the disciples went again to their old home by the Sea of Galilee, and their old work of fishing. They were lonely and sad as they fished all night and caught nothing. But as the morning light began to touch the hills and to waken the plain of Gennesaret to life, they came near to the beach where they had so often



Magdala and the Gennesaret shore.

walked, and the Lord was there. Again He bade them cast their net and it was filled with fishes. They knew that it was the Lord, and that He would still be with them as they went out in His name to be fishers of men. But read the story, and see also how Peter who had denied the Lord three times on that night in the high priest's palace, now three times declared his love.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and

that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto Him, He shall not die; but, If I will that he tarry till I come, what is that to thee?\*

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

And there are also many other things which Jesus did, the which, if

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\* The apostle John died at a great age, but something of that love for the Lord of which John was the type has lived in the hearts of Christian people, even in times when there was little true knowledge of Him.

they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.—*John XXI.*

Once more the Lord showed Himself to the disciples at Jerusalem. He walked with them to Bethany on the Mount of Olives, as He had so often done, and there He ascended from their sight.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.—*Luke XXIV. 50-53.*

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.—*Mark XVI. 20.*



(Photograph by S. E. Williams.)

On the top of the Mount of Olives.



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